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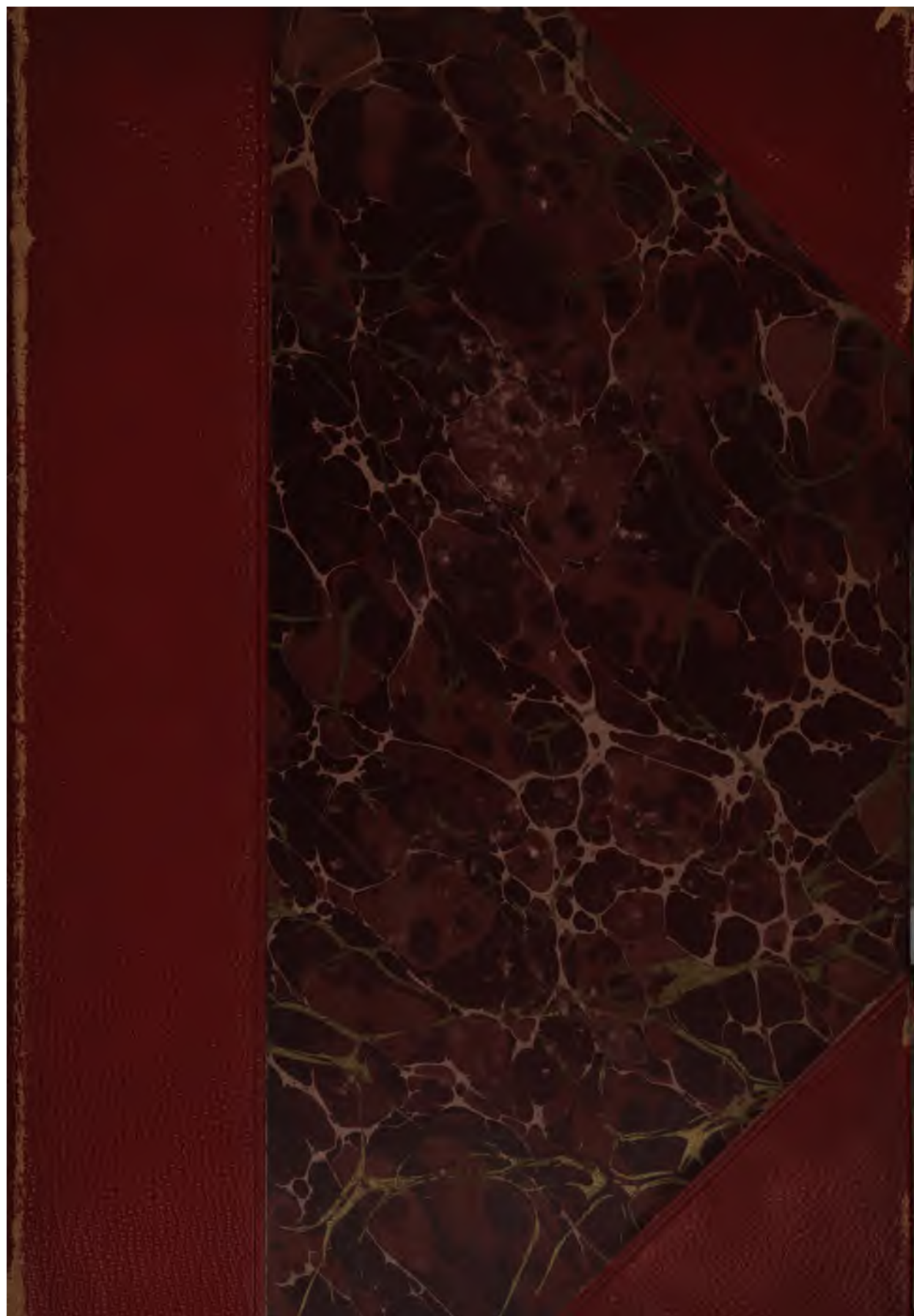
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Idiomatic Dialogues

IN THE

PEKING COLLOQUIAL,

FOR THE USE OF STUDENTS.

BY

FREDERIC HENRY BALFOUR.

大清光緒九年六月刊

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IDIOMATIC DIALOGUES.

PREFACE.

A FEW words only are necessary to introduce this little manual to the student of Pekingese.

As regards orthography, I have, with a few unimportant exceptions, followed the system of Sir Thomas Wade. Romanisation of Chinese sounds can never be more than approximative, and the present effort to represent the pronunciation of Pekingese vocables does not pretend to be superior in this respect to the attempts of others who have gone before me. In order, therefore, to avoid all risk of misleading the learner, his attention is invited to the following remarks.

It is clear that the vowel sound in 光, 王, and their correlatives, is very different from that in 長, 昌, 旁, and 當. Strictly speaking, the former should be written *kwong*, *wong*, etc., while the latter are sounded *chang*, *ch'ang*, *p'ang*, and *tang*. It is a defect of the system inaugurated by Sir Thomas Wade that both classes are included under the same orthography as regards the vowel sound; but as the students for whom this book is intended are supposed to be already conversant with that system, I have not thought it worth while to make any innovation.

It is equally clear that *shih*, *jih*, and *chih*, as representatives of the characters 是, 日, 只, and all others thus pronounced, are arbitrary symbols, and do not show the true sound at a glance. The actual pronunciation of the characters for which they stand is better represented by *shzh*, *zhzh*, and *tshzh*.

The *ch* adopted in such words as 今, 假, 幾, 去, etc.,—that is, where the vowel sound is that of the English long *e* or short *i* or French *ü*,—is NOT to be pronounced like the *ch* in “cheese.” It is rather a softened or thickened *k*, and bears much the same relation to the English

k that the sound of *t* in "picture" and "nature" bears to the common pronunciation of that letter. French sinologues have adopted *tç* as representing this rather difficult sound. It may be pointed out that the Pekingese *ch* stands for two distinct consonantal sounds in the Southern mandarin. The characters 記 and 請, for instance, pronounced *ki* and *ts'ing* respectively, have both the same consonant in Pekingese, being alike written with the *ch*.

The combination *hs* presents even a greater difficulty. It is, however, amenable to a very simple rule. The pure sound of the English *s*, as for instance in the word 信 *sin* (Nanking), is produced by advancing the tip of the tongue to the back of the teeth. The *hs* of the same word in Pekingese—*hsin*—is produced by sounding an *s* WITHOUT MOVING THE TONGUE FROM ITS NATURAL POSITION IN THE MOUTH. Nothing can be easier or simpler when once this fact is understood. Here, again, the Pekingese consonant stands for two distinct sounds in the Southern dialect; 行 *hing* and 洗 *si* (Nanking) being written *hsing* and *hsi* in Pekingese, and presenting no difference in pronunciation whatever.

I have rejected the use of *ũ* in such words as 自 and 四. Nothing could be more calculated to mislead. The mere fact that Sir Thomas Wade's own excellent work is almost invariably referred to by persons imperfectly acquainted with Chinese as the "Tsoo" Erh Chi is, I submit, sufficient proof that *tzũ* is not a happy version of the first character. The sounds in question have no vowel, as we understand that term. The consonant is prolonged; or rather, followed by an inarticulate emanation of the voice which is not capable of being represented by any letter of our alphabet. I recommend the spelling *tsz* and *sz*, for want of better.

The final *n* is often elided when the word is followed by 兒. "Pên-'rh" thus becomes *përrh*, "chwên-'rh" *chwërrh*, "pan-'rh" *pārrh*, and so on.

The Four Tones can be learned from a native, and from a native ONLY.

represents the civilities incident to a dinner-party, are examples of this. Chapter XXXVI is composed almost entirely of slang; subsequent chapters will be found dealing in a conversational form with events of romantic and historical interest; others, again, consist of discussions on the rise and fall of the philosophies and religions of China, the customs pertaining to social events, criminal and judicial procedure, and so on; all of which are calculated to give the student an insight into other matters beyond the mere construction of sentences and particularities of Chinese grammar.

FREDERIC H. BALFOUR.

SHANGHAI, *July*, 1883.

PHRASES ANALYSED.

What time is it?

How much	幾	<i>Chi</i>
stroke	點	<i>tien</i>
clock	鐘	<i>chung</i>
—	了	<i>liao.</i>

A quarter to eight.

Seven	七	<i>Ch'i</i>
stroke	下	<i>hsia</i>
three	三	<i>san</i>
quarters.	刻	<i>k'eh.</i>

Didn't I tell you last night I wanted you to call me at half-past six?

Yesterday	{ 昨	<i>Tso</i>
		<i>'rh</i>
evening	{ 晚	<i>wan</i>
		<i>shang</i>
I	{ 我	<i>woa</i>
not		<i>puh</i>
was	{ 不是	<i>shih</i>
tell		<i>kao</i>
	{ 告訴	<i>su</i>
you		<i>ni</i>
six	{ 你	<i>liu</i>
stroke		<i>tien</i>
half	{ 六點半	<i>pan</i>
o'clock		<i>chung</i>
call	{ 鐘	<i>chiao</i>
me		<i>woa</i>
?	{ 叫我	<i>mō.</i>
		<i>麼</i>

I thought you said half-past seven, Sir.

I	{ 我	<i>Woa</i>
wrongly		<i>tang</i>
thought	{ 當	<i>shih</i>
was		<i>nin</i>
you, Sir,	{ 是您	<i>shuoh</i>
said		<i>ch'i</i>
seven	{ 七點	<i>tien</i>
stroke		<i>pan</i>
half	{ 半	<i>nī.</i>
—		<i>呢</i>

Well, never mind. Hullo! My watch has stopped.

Thus	{ 那	<i>Na</i>
not		<i>mén</i>
important	{ 不要緊	<i>yao</i>
		<i>chin</i>
Hullo	{ 哎	<i>ai</i>
		<i>yo</i>
my	{ 我的	<i>woa</i>
watch		<i>tī</i>
stood	{ 表	<i>piao</i>
stopped		<i>chan</i>
has.	{ 站	<i>chu</i>
		<i>liao.</i>

That must be because you forgot to wind it up last night, Sir.

I	我	Woa
think	想	hsiang
is	是	shih
you,	{ 您	nin
Sir,	{ 納	na
yesterday	{ 昨	tso
forgotten	{ 兒	'rh
	{ 忘	wang
	{ 了	liao
mount	上	shang
spring.	絃	hsien.

No, it isn't. It is the cold that has stopped it.

Not	不	Puh
is	是	shih
	那	na
thus	{ 麼	mo
	{ 着	choh
probably	{ 大	ta
	{ 概	kai
is	是	shih
frozen	凍	tung
stopped.	{ 住	chu
	{ 了	liao.

I've brought you your hot water, Sir.

Hot	熱	Jéh
water	水	shui
brought	打	ta
come	來	lai
is.	了	liao.

All right. Hand me my drawers.

Then	就	Chin
right	是	shih
Take	把	pa
my	{ 我的	woa
	{ 的	tí
small	小	hsiao
trousers	褲	k'u
hand	遞	tí
over	過	kuo
come.	來	lai.

Give me another pair of socks these are all worn out.

These	這	Ché
socks	{ 襪	wa
	{ 子	tsz
all	都	tu
are	是	shih
ragged	{ 破	p'o
	{ 的	tí
you	你	ni
again	再	tsai
change	換	huan
a	一	i
pair	雙	shuang
come.	來	lai.

Be careful how you put the studs in; don't rumple the shirt-front.

You	你	Ni
fixing	安	an
sweat	汗	han
shirt	衫	shan

's	的	ti
studs	{ 鈕子	niu tsz
must be	要	yao
careful	{ 小心	hsiao hsin
—	着	choh
must not	別	pieh
handling	把	pa
dicky	{ 襟子	kin tsz
rumple	揉	jou
—	了	liao.

Go and wash your hands; you dirty everything you touch.

You	你	Ni
wash	洗	hsi
hands	手	shou
go	去	ch'ü
!	罷	pa
touch	捻	nieh
what	{ 甚麼	shémmo
all	都	tu
dirtied	臟	tsang
is.	了	liao.

Bring me that satin scarf.

Take	把	Pa
satin	{ 緞子	tuán tsz
collar	領	ling
girdle	{ 帶子	tui tsze

hand	遞	ti
give	給	kei
me.	我	wou.

What will you have for early breakfast (chota-hazree), Sir?

Wish	要	Yao
what	{ 什麼	shémmo
stay the	{ 點心	tien*
stomach	{ 心	hsin
you,	您	nin
Sir.	納	na.

Oh, coffee and toast, or something of the sort.

	{ 嚕	Kôh
Coffee	{ 啡	fei
toast	{ 嚼	t'oh
	{ 伺	sze
etcetera	{ 甚麼	shémmo
	{ 的	ti.

If the eggs are fresh I'll have a couple.

Fowl's	雞	Chi
eggs	{ 子兒	tsz 'rh
new	新	hsin
fresh	鮮	hsien

* These two characters are really meaningless as employed in the sense of a snack, although they are in general use in the North among the Chinese themselves. Perhaps the first word should properly be written 填, to fill up a hole in, to add to.

may	{ 可	k'o
	{ 以	i
eat	{ 吃	ch'ih
	{ 兩	liang
two.	{ 個	ko.

Hang up those trousers I wore yesterday and beat the dust out of them.

You	你	Ni
take	把	pa
I	我	woa
yesterday	{ 昨	tso
	{ 天	t'ien
wore	{ 穿	ch'uan
	{ 的	t'i
trousers	{ 褲	k'u
	{ 子	tsz
	{ 掛	kua
hang up	{ 起	k'i
	{ 來	lai
whip	抽	ch'ou
strike	打	ta
whip	抽	ch'ou
strike.	打	ta.

Just help me on with my coat.

You	你	Ni
help	{ 幫	pang
	{ 着	choh.
me	我	woa
take	把	pa
coat	{ 衣	i
	{ 裳	shang
	{ 穿	ch'uan
put on.	{ 上	shang.

Give me my slippers.

Bring	拿	Na
my	{ 我的	woa
	{ 的	t'i
slipshod	{ 踏	t'a
	{ 拉	la
shoes	鞋	hsieh
come.	來	lai.

Clean my boots, and put them the fire to warm.

Take	把	Pa
boots	{ 靴	hsueh
	{ 子	tsz
brush	刷	shua
clean	{ 淨	ching
	{ 了	liao
place	擱	k'o
at	在	tsai
stove	{ 爐	lu
	{ 子	tsz
there	{ 那	na
	{ 兒	'rh
warm	烤	k'ao
warm.	烤	k'ao.

The tea is too weak.

Tea	茶	Ch'a
too	太	t'ai
weak	淡	tan
is.	了	liao.

You have made the tea too strong.

You	你	Ni
brewed	沏	ch'i
—	的	t'i
tea	茶	ch'a

too	太	t'ai
strong.	艷	yen
—	了	liao.

These eggs are boiled too hard.

These	這	Ché
fowls'	雞	chi
eggs	蛋	tan
too much	太	t'ai
boiled	煮	chu
tough	老	lao
are.	了	liao.

These eggs are not boiled enough.

Fowls'	雞	Chi
eggs	蛋	tan
have not	沒	mei
boiled	煮	chu
thoroughly	透	t'ou
—	了	liao.

Now you can take away.

Remove	撤	Ch'é
go	去	ch'ü
!	罷	pa.

Fill my pipe for me.

Tobacco	烟	Yen
pipe	袋	tai
in	裡	li
pack	{ 裝 }	chuang
	{ 上 }	shang
tobacco.	烟	yen.

The pipe doesn't draw.

Tobacco	烟	Yen
pipe	袋	tai

not	不	puh
pervious.	{ 通 }	t'ung
	{ 快 }	k'uai.

Why don't you clear it out before filling it?

You	你	Ni
on account of	爲	wei
what	{ 甚麼 }	shémme
not	不	puh
first	先	hsien
take	把	pa
it	他	t'a
perforate	通	t'ung
open	開	k'ai
then	再	tsai
pack	裝	chuang
tobacco	烟	yen
?	呢	ní.

I'll smoke a cigar this morning instead.

I	我	Woa
meantime	先	hsien
smoke	吃	ch'ih
a	個	ko
tobacco	烟	yen
roll	{ 捲兒 }	ch'uěrrh
instead of	當	tang
a pipe	袋	tai
tobacco	烟	yen
—	罷	pa.

The barber has come, Sir.

Scrape	刮	<i>Kua</i>
face	臉	<i>lien</i>
one	的	<i>tī</i>
come	的	<i>lai</i>
has	了	<i>liao</i>
you, Sir.	{ 您 納	<i>nin</i> <i>na.</i>

All right.

Can	可	<i>K'o</i>
do.	以	<i>i.</i>

Shave my chin only; I'm going to let my whiskers grow.

Only	但	<i>Tan</i>
shave	刮	<i>kua</i>
	{ 下	<i>hsia</i>
chin	{ 巴	<i>pa</i>
	{ 亥	<i>k'o</i>
	{ 兒	<i>'rh</i>
cheek	{ 腮	<i>sai</i>
	{ 頰	<i>chia</i>
's	的	<i>tī</i>
beard	{ 鬚	<i>hu</i>
	{ 子	<i>tsz</i>
leave.	{ 留	<i>liu</i>
	{ 着	<i>choh.</i>

Shave me clear all over.

Each	各	<i>Ko.</i>
place	{ 處	<i>ch'ü</i>
	{ 兒	<i>'rh</i>
all	都	<i>tu</i>
must	要	<i>yao</i>

shave	刮	<i>kua</i>
clean	淨	<i>ching</i>
—	了	<i>liao.</i>

Shave my moustache off.

Take	把	<i>Pa</i>
mouth	嘴	<i>tsui</i>
lips	唇	<i>ch'wén</i>
upon	上	<i>shang</i>
's	的	<i>tī</i>
beard	{ 鬚	<i>hu</i>
	{ 子	<i>tsz</i>
shave	刮	<i>kua</i>
—	了	<i>liao</i>
away.	去	<i>ch'ü.</i>

Always dip the razor in hot water before applying it to the place

First	先	<i>Hsien</i>
take	把	<i>pa</i>
knife	{ 刀	<i>tao</i>
	{ 子	<i>tsz</i>
in	在	<i>tsai</i>
hot	熱	<i>jéh</i>
water	水	<i>shui</i>
into	裡	<i>li</i>
dip	蘸	<i>chan</i>
dip	蘸	<i>chan</i>
then	再	<i>tsai</i>
shave	刮	<i>kua</i>
face.	臉	<i>lien.</i>

Try and manage without seizing me by the nose.

You	你	<i>Ni</i>
must	得	<i>teí</i>

think of	想	hsiang
a means	{ 法子	fah
to shave	刮	kua
the face	臉	lien
without	別	pieh
pinching	{ 捻着	nieh
	鼻子	choh
nose.	{ 鼻子	pi
		tsz.

Your razor is blunt; put an edge on it.

Knife	{ 刀子	Tao
	鈍	tsze
blunt	了	twén
is	得	liao
must	磨	tei
grind	一	mo
a	磨	i
grind.		mo.

The soap is not soft enough; I can't shave you properly with it.

Soap	{ 胰子	I
	太	tsz
too	濇	t'ai
harsh	刮	séh
shave	不	kua
not	淨	puh
clean.		ching.

How does the weather look?

Heaven's	天氣	T'ien
breath	氣	ch'i

how	{ 怎麼	tsém-mo
fashion.	樣	yang.

It is beginning to snow.

Descend	下	Hsia
begin	起	ch'i
snow	雪	hsuëh
coming	來了	lai
is.		liao.

The sun is coming out.

Great	太陽	T'ai
light	陽	yang
shine	睨	huang
out	出	ch'uh
coming	來了	lai
is.		liao.

It is raining fast.

Whish	涮	Shua
whish	涮	shua
—	的	t'i
descending	下	hsia
—	呢	ní.

Get me my overcoat.

Bring	拿	Na
my	{ 我的	woa
	的	t'i
outer	外	wai
coat	{ 褂子	kua
	子	tsz
come.	來	lai.

Shall you be home to tiffin, Sir?

Master	{ 老爺	Lao
	yeh	
back	回	hui
come	來	lai
eat	吃	ch'ih
middle	中	chung
meal	飯	fan
?	麼	mō.

Yes, and may probably bring in a friend as well.

Back	回	Hui
come	來	lai
eat,	吃	ch'ih,
probably	{ 大概	ta
	kai	
also	還	hai
will be	有	yu
a	{ 一位	i
	wei	
gentleman	{ 老爺	lao
	yeh	
come	來	lai
	i	
together	{ 一塊	k'uai
	'rh	
eat.	吃	ch'ih.

Are you riding, Sir?

Master	{ 老爺	Lao
	yeh	
ride	騎	ch'i
horse	馬	ma
not	不	puk
ride.	騎	ch'i.

No. Tell the mafu to take pony out to exercise [the riding it himself.]

Not	不	Puh
ride	騎	ch'i,
tell	叫	chiao
horse	馬	ma
boy	夫	fu
exercise	壓	ya
horse	馬	ma
then	就	chiu
right	是	shih
—	了	liao.

Ya is here used as exercise, the object of wh to repress or curb the animal's over-frisking

Tell the mafu to take the p out to exercise [by leading]

Tell	叫	Ohiao
horse	馬	ma
boy	夫	fu
lead }	溜	liu
saunter }		
horse	馬	ma
go	去	ch'ü
—	罷	pa.

Shut the door after me.

Attend	跟	Kén
me	我	woa
come	來	lai
shut	關	kuan
to	上	shang
the door.	門	mén.

The weather is bright and pleasant, but the dust is awful.

Weather	{ 天	T'ien
	氣	ch'i.

clear	晴	ch'ing
bright	朗	lang
very	很	hén
cheerful	爽	shuang
brisk	快	k'uai
but	{ 然而	ja ⁿ
dust	{ 土	'rh
is	{ 是	t'u
	{ 了	shih
	{ 不得	liao
infinite.	{ 了不得	pu
	{ 不得	téh.

I must ask my way of somebody.

I	我	Woa
must	{ 總得	tsung
	{ 得	teí
enquire	{ 打聽	ta
	{ 聽	t'ing
road.	{ 道兒	tao
	{ 兒	'rh.

Excuse me, Sir; can you direct me to Lamp-market Street?

Borrow	借	Ohieh
lustre	光	kuang
you, Sir	{ 您	nín
	{ 納	na
go up to	上	shang
lamp	燈	téng
market	市	shih
place, or	{ 口	k'ou
entrance	{ 兒	'rh
towards	往	wang

where	{ 那	na
	{ 們	mén
walk.	去	ch'ü.

You go south, straight along past the Four Arches, and Lamp-market Street is the first wide turning on your west.

Straight	{ 一直	I
walk	{ 走	chih
	{ 過了	tsou
having passed	{ 了	kuo
	{ 四	liao
Four	{ 牌	sze
Arches	{ 樓	p'ai
towards	{ 往	lou
south	{ 南	wang
road	{ 路	nan
west	{ 西	lu
side	{ 裡	hsi
first	{ 頭	li
	{ 一條	t'ou
—	{ 大	i
large	{ 街	t'iao
street	{ 兒	ta
just	{ 就是	chieh
is.	{ 是	'rh
	{ 是	chü
	{ 是	shih.

And how far is it to Dry-fish Lane?

Dry	乾	Kan
fish	魚	ü
lane	{ 衚	hu
	{ 衕	t'ung

yet	還	hai
removed	離	li
how	多	to
far.	遠	yüan.

About half-a-li past Lamp-market Street.

Having past	{	過了	Kuo
lamp		燈	liao
market		市	téng
entrance		口	shih
	{	兒	k'ou
		還	'rh
yet		還	hai
is		有	yu
half		半	pan
li		里	li
ground.		地	ti.

Thanks, much obliged.

Much	多	To
indebted	承	ch'éng
indication	指	chih
instruction.	教	chiao.

Take care, Sir, or you'll fall into that ditch.

You, Sir	您	Nin	
	{	小心	hsiao
be		心	hsin
careful		着	choh
		別	pieh
do not		掉	tiao
fall		在	tsai
in		溝	kou
ditch		裡	li.
into.			

It's bad walking; I had better hire a cart.

Road	{	道兒	Tao
		'rh	
not		不好	puh
good		好	hao
walk		走	tsou
I		我	woa
not		不	pu
so good as		不如	ju
to hire		僱	ku
a		輛	liang
cart	車	ch'é	
—	罷	pä.	

Can't you go faster? We shall get there to-day at this rate.

You	你	Ni	
not	不能	pu	
can	能	néng	
fast	快	k'uai	
a little	{	點兒	tierrl
		麼	mō
?	麼	mō	
like	像	hsian	
	{	這麼	chē
thus		麼	mo
slow	慢	man	
	{	當天	tang
to-day		天	t'ien
arrive	趕	kan	
not	不	pu	
reach.	到	tao.	

Not so fast! You're shaking me to pieces over these ruts.

Don't	別	Pieh
thus	{ 這麼	chê mo
fast	快	k'uai
go	走	tsou
these	{ 這些	chê hsieh
ruts	{ 跣窩	chuai woa
bump	碰	p'êng
kill	死	sze
one.	人	jén.

Do you want to go into the Chinese city, Sir?

Master	{ 老爺	Lao yeh
want	要	yao
go out of	出	ch'uh
city	城	ch'éng
?	麼	mō.

I first want to go to Donkey Lane; then to Lung-fu Sze; then to Liu-li Ch'ang.

First	先	Hsien
go up to	上	shang
donkey	{ 驢兒	lū 'rh
lane	{ 衚衕	hu t'ung
after	後	hou
go up to	上	shang
lung	隆	lung

fu	福	fu
sze	寺	sze
afterwards	{ 然後	jan hou
then	再	tsai
go to	到	tao
liu	琉	liu
li	璃	li
ch'ang.	廠	ch'ang.

There is no fair to-day at Lung-fu Sze!

To-day	{ 今兒	Chin 'rh
lung	隆	lung
fu	福	fu
sze	寺	sze
has not	沒	mei
fair	廟	miao
—	哇	wah.

I never said there was. Just go where you're told.

I	我	Woa
certainly	並	ping
not	沒	mei
said	說	shuoh
there was	是	shih
fair	廟	miao,
you	你	ni
only	只	chih
follow	{ 照着	chao choh
my	{ 我的	woa t'i

This	今年	Chin
year	多	nien
how many.	多大	to
years	歲	ta
number	數	suy
—	了	shu
		liào.

Arrived	{ 到了	<i>Tao</i>
	{ 了	<i>liao</i>
donkey	{ 驢	<i>lü</i>
	{ 兒	<i>'rh</i>
lane	{ 衚衕	<i>hu</i>
	{ 衕	<i>t'ung</i>
have	{ 了	<i>liao</i>

ster { 老爺 *lao*
yeh
在 *tsai*
ich { 那個 *na*
ko
r { 門兒 } *měrrh*
end from 下車 *hsia*
t. 車 *ch'ē*.

one on the north side, with
rtico.

ad 路 *Lu*
th 北 *pě*
li
ile { 裡 *an*
鞅子 *tsz*
脊的 *chi*
messing 的 *tī*
門 *mén*
樓 *lou*
兒 *'rh*
isely 就是 *chiu*
shih.

get down and knock at the
for me.

你 *Ni*
可以 *k'o*
以下 *i*
ht from 下車 *hsia*
車 *ch'ē*
叫 *chiao*
門 *mén*.

Is Mr. Lee at home?

Li 李 *Li*
Mr. { 先生 *hsien*
shēng
at 在 *tsai*
home 家 *chia*
? 麼 *mō*.

No, he has just gone out.

Just 纔 *Ts'ai*
out 出 *ch'uh*
gone 去了 *ch'ü*
has. 了 *liao*.

When will he be back?

He 他 *T'a*
how soon { 多 *to*
階 *tsan*
may { 可 *k'o*
以 *i*
back 回 *hwuy*
come. 來 *lai*.

I don't know; he did not leave
word.

Not 不 *Pu*
know { 知 *chih*
道 *tao*
he 他 *t'a*
did not 沒 *měi*
leave { 留 *lin*
下 *hsia*
word. 話 *hua*.

Is Mrs. Lee at home?

Lady { 太太 *T'ai*
太太 *t'ai*

at	在	<i>tsai</i>
home	家	<i>chia</i>
?	麼	<i>mǒ.</i>

Mrs. Lee is indisposed, and cannot receive visitors.

Lady	{ 太太	<i>T'ai</i>
		<i>t'ai</i>
deficient in	欠	<i>chien</i>
health	安	<i>an</i>
—	呢	<i>ní</i>
not	不	<i>pu</i>
can	能	<i>néng</i>
see	見	<i>chien</i>
visitors.	客	<i>k'eh.</i>

Well then, give Mr. Lee my card when he returns.

Thus	{ 那	<i>Na</i>
		<i>mén</i>
I	我	<i>woa</i>
just	就	<i>chiu</i>
leave	{ 留	<i>liu</i>
		<i>hsia</i>
name	下名	<i>míng</i>
ticket	名片	<i>p'ien</i>
wait till	等	<i>téng</i>
master	{ 老	<i>lao</i>
		<i>yeh</i>
back	爺回	<i>huuy</i>
comes	來	<i>lai</i>
give	給	<i>kei</i>
him.	他	<i>t'a.</i>

Now I want to go to Liu-li Ch'ang via the Ch'ien Men.

Now	{ 現	<i>Hsien</i>
		<i>tsai</i>
go to	在上	<i>shang</i>
liu	琉	<i>liu</i>
li	璃	<i>li</i>
ch'ang	廠	<i>ch'ang</i>
must	要	<i>yao</i>
through	從	<i>ts'ung</i>
front	前	<i>ch'ien</i>
gate	門	<i>mén</i>
go.	走	<i>tsou</i>

What shop do you want, Sir?

Master	{ 老	<i>Lao</i>
		<i>yeh</i>
wants	要	<i>yao</i>
to go to	到	<i>tao</i>
what	{ 甚	<i>shémmo</i>
	{ 麼	<i>p'u</i>
shop.	舖	<i>tsz.</i>
	子	

Pao Wen Chai.

Precious	寶	<i>Pao</i>
literature	文	<i>wén</i>
library.	齋	<i>chai.</i>

Are you going to buy books there?

Buy	買	<i>Mai</i>
books	書	<i>shu</i>
?	麼	<i>mǒ.</i>

Can't say for certain.

Not	不	<i>Pu</i>
certain	定	<i>ting.</i>

Why not?

How. { 怎麼 } Tsénmo.

Because I haven't made up my mind yet.

Because { 因為 } Yin
intention { 主意 } chu
yet 還 hai
not 沒 mei
settled. 準 chwén.

What's your difficulty?

There is 有 Yu
what { 甚麼 } shénmo
difficult 難 nan
? 呢 nǐ.

You seem a great busybody.

What's that to you?

You 你 Ni
that 這 ché
man 人 jén
too much 太 t'ai
like 愛 ai
look after 管 kuan
trifling 閒 hsien
affairs 事 shih
towards 與 ü
you 你 ni
what { 甚麼 } shénmo
relativity. { 相干 } hsiang kan.

Here you are, Sir.

Arrived { 到了 } Tao
shop { 舖子 } p'u tsz
have. 了 liao.

Good-morning, Sir. Take a seat.

Come 來 Lai
have 了 liao
please 請 ch'ing
sit. 坐 tso.

Don't let me put you out.

Don't 別 Pieh
trouble 拘 chü
don't 別 pieh
trouble. 拘 chü.

Have you any good editions of the Hung-lou Meng?

Have 有 Yu
good 好 hao
paper 紙 chih
blocks 板的 pan
— 的 tǐ
red 紅 hung
storey 樓 lou
dream 夢 méng
? 麼 mǒ.

Yes; in excellent type, and printed on good white paper.

Have, 有 Yu
excellent { 頂好的 } ting hao tǐ

blocks	板	pan
white	白	pai
paper	紙	chih
brushed	刷	shua
printed.	{ 印的	yin ti.

Ah, I know this edition.

This	{ 這個	Ohé ko
edition	{ 板的	pan ti
I	我	woa
seen	見	chien
have.	{ 過了	kuo liao.

The type is clear enough, but the characters are not well out, and there are a great many misprints.

Pencil	筆	Pi
strokes	畫	hua
although	{ 雖然	suy jan
clear	{ 清楚	ch'ing ch'u
still	{ 然而	jarrh
character	字	tsz
shape	體	t'i
not	不	pu
good	好	hao
besides	{ 而且	erh ch'ieh
wrong	錯	ts'uo

characters	字	tsz
not	不	pu
few.	少	shao.

It's the best there is.

Beyond	再	Tsai
not	沒	mu
exists	有	yu
compared with	比	pi
this	{ 這個	chê ko
good	好的	hao
—	的	ti
—	了	liao.

How many volumes is it in?

Are	有	Yu
how many	幾	chi
volumes.	{ 本兒	pěrrh

Twenty-four volumes, in t'ao.

Twenty	{ 二十四	Erh shih
four	四	sze
volumes	本	pén
divided into	分	fén
four	四	sze
cases.	套	t'ao.

And the price?

Price	價	Chia
money	錢	chien
?	呢	nr.

Eight dollars.

Eight	八	Pa
pieces.	塊	k'ua

Oh, that's far too dear.

Passing	過	Kuo
exceeding	逾	ü
dear	貴	kuei
is.	了	liao.

Well, what will you give? Make me an offer.

You, Sir	您	Nin
respond	還	huan
a	個	ko
price	價	chia
	兒	'rh
give	給	kei
how much.	多	to
	少	shao.

I'll give five.

Five	五	Wu
pieces	塊	k'uai
—	罷	pa.

Make it six!

Make	作	Tso
six	六	liu
pieces	塊	k'uai
—	罷	pa.

Not a cent more than what I've offered.

I haven't	沒	Mei
left	留	liu
room	添	t'ien
for	頭	t'ou.
adding.		

Well, you shall have it.

Then	那	Na
	們	mén
just	就	chiu

is	是	shih
yours	{ 您的	nin
—	罷	ti
		pa.

I'll trouble you to give it to my carter.

Trouble	累	Lei
you	你	ni
deliver	交	chiao
give	給	kei
cart	車	ch'é
upon	上	shang
—	罷	pa.

Isn't that a curio-shop next door?

Dividing	隔	Chieh
wall	{ 壁	pi
	兒	'rh
not	不	pu
is	是	shih
ancient	古	ku
plaything	玩	wan
shop	舖	p'u
?	麼	mo.

What do you want for that snuff-bottle?

That	{ 那	Na
	個	ko
nose	鼻	pi
tobacco	烟	yen
pot	{ 壺	hu
	兒	'rh
want	要	yo.

how much	{ 多少	to
money.	錢	shao
Fifteen taels.		ch'ien.
Fifteen	{ 十五	Shih
taels.	兩	wu
		liang.
You think I'm a greenhorn, do you? I'll give you twenty tiao.		
You	你	Ni
wrongly	{ 當	tang
hold me	我	woa
not	不	pu
up to	在	tsai
market	行	hang
eh?	麼	mo
I	我	woa
give	給	kei
you	你	ni
twenty	{ 二十	erh
tiao.	吊	shih
		tiao.
It won't do.		
Not	不	Pu
do.	行	hsing.
The thing isn't genuine; it's quite new.		
Thing	{ 東西	Tung
		hsi
not	不	pu
genuine	真	chén
it is	是	shih
new	新	hsin
ware.	貨	huo.

I'll take it back if it is.

New	{ 新的	Hsin
it is	的	ti
	是	shih
ours.	{ 我們	woa
	的	mén
		ti.

Well, new or old, it is not worth the money.

New	{ 新的	Hsin
	的	ti
old	{ 舊的	chiu
both	都	tu
worth	值	chih
not	不	pu
is	了	liao
thus	{ 那麼	na
much.	多	mo
		to.

Here, carter! Home.

Drive	起	Kan
cart	車	ch'é
one,	的	ti
return	回	hui
home	家	chia
—	罷	pa.

Has anyone been here in absence?

I	我	Woa
left	走	tson
after	{ 之後	chih
		hou

are there	有	yu
people	人	jén
come	來	lai
?	麼	mǒ.

A gentleman has come to tiffin, Sir; and the tailor you sent for.

There is	有	Yu
a	一	i
gentleman	位	wei
come	來	lai
intending	{ 是	shih
	{ 要	yao
at	{ 在	tsai
here	{ 這兒	chě 'rh
to eat	{ 吃	ch'ih
middle	{ 中	chung
meal	{ 飯	fan
—	{ 的	tī
also	{ 還	hai
there is	{ 有	yu
you	{ 您	nin
called	{ 叫	chiao
—	{ 的	tī
tailor	{ 裁縫	ts'ai fěng.

Is the tailor waiting?

Tailor	{ 裁縫	Tsai fěng
still	{ 還	hai
waiting	{ 等	těng
	{ 着	cho
?	{ 麼	mǒ.

He's waiting in your bedroom, Sir.

In	在	Tsai
your	{ 您的	nin
	{ 臥房	tī
reclining	{ 房	wó
room	{ 等	fang
waiting	{ 着	těng
—	{ 呢	cho
		nǐ.

I want a pair of trousers, a waistcoat, and a coat.

Want	要	Yao
to be made	作	tso
one	{ 一件	i
	{ 背心	chien
waistcoat	{ 一件	pei
	{ 心	hsin
one	{ 一件	i
	{ 褂子	chien
coat	{ 褂子	kua
	{ 子	tsz
one	{ 一条	i
	{ 褲子	t'iao
trousers.	{ 褲子	k'u
	{ 子	tsz.

Have you brought any patterns with you?

You	你	Ni
have bought	{ 帶着	tai
	{ 材料	cho
material	{ 材料	ts'ai
	{ 料	liao

pattern	{ 樣子	yang
		tsz
eh	呢	nĭ
?	麼	mǒ.

This is too coarse; and its colour is unsuitable.

This	{ 這個	Ohé
		ko
too	太	t'ai
coarse	粗	ts'u
moreover	{ 而且	erh
		ch'ieh
	顏色	yen
colour	{ 色兒	sé
		'rh
not	不	pu
suitable.	{ 合式	hō
		shih.

I want it thicker.

Must be	{ 總得	Tsung
		teĭ
thick	厚	hou
a	一	i
little.	{ 點兒	tierrh.

This is too thin; there's no wear in such stuff as this.

This	這個	Ché
one	個	ko
too	太	t'ai
thin	薄	pao
this	這種	ché
sort of	種	chung

stuff	{ 材料	ts'ai
		liao
wear	穿	ch'uan
not	不	pu
remain.	住	chu.

This will do; and my servant will give you a suit of my clothes for a pattern.

This	這個	Ché
one	個	ko
can do	{ 可以	k'o
		i
I	我	woa
will tell	我叫	chiao
the attending	跟	kén
serving	班的	pan
one	的	tĭ
to take	把	pa
my	{ 我的	woa
		tĭ
clothes	{ 衣裳	i
		shang
give	給	kei
you	你	ni
a	一	i
suit	套	t'ao
to act as	作	tso
pattern.	{ 樣子	yang
		tsz.

Now then, tiffin.

Serve	開	K'ai
meal.	飯	fan.

the bill-of-fare to-day?

y { 今 *Chin*
兒 *'rh*
is 有 *yu*
 { 什 *shémmo*
麼 }
菜 *ts'ai.*

ie, mutton cutlets, cold
beef, salad, potatoes,
urry, fried pudding, and
e.

d 攤 *T'an*
雞 *chi*
蛋 *tan*
's 羊 *yang*
 { 排 *p'ai*
骨 *ku*
凉 *liang*
燒 *shao*
牛 *niu*
肉 *jou*
生 *shéng*

ables 菜 *ts'ai*

tain 山 *shan*

藥 *yao*

{ 豆 *tou*

兒 *'rh*

田 *t'ien*

cn 雞 *chi*

{ 歌 *kôh*

利 *li*

煎 *chien*

{ 卜 *pu*

ng 丁 *ting*

milk 奶 *nai*

cake. 餅 *ping.*

Open a bottle of porter.

Open 開 *K'ai*

a 一 *i*

bottle 瓶 *p'ing*

porter { 撥 *pôh*

得 *têh*

liquor. 酒 *chiu.*

This claret is corked.

This 這 *Chê*

red 紅 *hung*

wine 酒 *chiu*

suffered 叫 *chiao*

bottle 瓶 *p'ing*

cork { 塞 *sai*

兒 *'rh*

to infect { 串 *ch'uan*

it with 了 *liao*

taste. { 味 *weïrrh.*
兒 }

This bottle is even worse; it's as
sour as vinegar.

This 這 *Chêi*

bottle 瓶 *p'ing*

still more 更 *kéng*

not 不 *pu*

good 好 *hao*

with 和 *hai*

vinegar 醋 *ts'ü*

equally { 一 *i*

樣 *yang*

sour. 酸 *suan.*

Mix some fresh mustard; this is stale.

This	這	Ché
mustard	{ 芥	chieh
	末	mo
is	是	shih
stale	{ 陳	ch'én
	的	tí
you	你	ní
must	得	teí
mix	和	ho
a little	{ 點	tierrh
	兒	
new.	{ 新	hsin
	的	tí.

You have put too much oil into the salad.

Salad	{ 生	Shéng
	菜	ts'ai
in	裡	lí
you	你	ní
put	{ 放	fang
	的	tí
oil	油	yu
too	太	t'ai
much	多	to
—	了	liao.

The fire doesn't burn up a bit; it's going out.

Fire	火	Hó
exhausted	乏	fa
is	了	liao

even	{ 一	i
a	點	
little	兒	tierrh
not	不	pu
blazes.	旺	wang.

First shake out the ashes from the bottom, and then put on some more coal.

First	先	Hsien
take	把	pa
exhausted	乏	fa
coal	煤	mei
shake	搜	sou
down	下	hsia
come	來	lai
then	再	tsai
add	添	t'ien

a little	{ 點	tierrh
	兒	
new	新	hsin
coal.	煤	mei.

Is the mail in yet?

Letter	信	Hsin
messenger	差	ch'ai
arrived	{ 到	tao
	了	liao
not	沒	mu
has.	有	yu.

It has arrived, Sir; and there are several letters and papers for you.

Arrived	{ 到	Tao
	了	liao
there are	有	yu

a good	好	hao
many	些	hsieh
enclosure	封	fēng
letters	信	hsin
and	和	hai
news	{ 新聞	hsin wén
papers	紙	chih
for	給	kei
you.	您	nin.

The weather has changed a good deal lately; it is getting hotter every day.

Lately	{ 近來	Chin lai
weather	{ 天氣	t'ien ch'i
changed	變了	pien liao
one	一天	i t'ien
day	比	pi
compared with	一天	i t'ien
one	熱	jé.

When did you water the flowers?

You	你	Ni
what	{ 甚麼	shémme
time	{ 時候	shi'h hou
watered	澆	chiao
flowers.	{ 花兒	hua 'rh.

You should always wait until the sun is down before you water them.

You	你得	Ni
must	等	tei
wait	到	téng
till	平	tao
level with	西	p'ing
west	纔	hsi
then	澆	ts'ai
water	得	chiao
may.		té.

I want to buy some creepers to train round my door.

I	我要	Woa yao
want	買	yao mai
buy	幾	chi
some	{ 果	k'o
climb	扒	p'a
mountain	山	shan 王
tigers	虎兒	hu 'rh 王
make	叫	chiao
them	他	t'a
climb	扒	p'a
on	在	tsai
door.	{ 門口兒	mén k'ourrh.

Go to the florist's and bring me a packet of all the flower-seeds he has.

You	你	Ni
to	到	tao

flower	{ 花兒	<i>hua</i> 'rh
depôt	{ 廠子	<i>ch'ang</i> <i>tsz</i>
go	去	<i>ch'ü</i>
take	把	<i>pa</i>
he	他	<i>t'a</i>
whatever	所有	<i>so</i>
has	的	<i>yu</i>
—	兒	<i>tí</i>
flower	花	<i>hua</i>
seeds	{ 子兒	<i>tsz</i> 'rh
each	每	<i>mei</i>
kind	{ 樣兒	<i>yang</i> 'rh
buy	買	<i>mai</i>
one	一	<i>i</i>
packet.	包	<i>pao</i>

Tell him to send the plants round to my house in the evening.

Tell	叫	<i>Chiao</i>
him	他	<i>t'a</i>
to take	把	<i>pa</i>
I	我	<i>woa</i>
bought	{ 買下的	<i>mai</i> <i>hsia</i> <i>tí</i>
plants	{ 花草兒	<i>hua</i> <i>ts'ao</i> 'rh
evening	{ 晚上	<i>wan</i> <i>shang</i>

send	送	<i>sung</i>
come.	來	<i>lai</i>

Order my pony.

Tell	{ 告訴	<i>Kao</i> <i>su</i>
horse	馬	<i>ma</i>
boy	夫	<i>fu</i>
want	要	<i>yao</i>
horse.	馬	<i>ma</i>

You haven't groomed it properly.

This	這	<i>Ché</i>
horse	馬	<i>ma</i>
you	你	<i>ní</i>
have not	沒	<i>mei</i>
brushed	刷	<i>shua</i>
well.	好	<i>hao</i>

Hold his head while I mount.

You	你	<i>Ni</i>
holding	{ 拉着	<i>la</i> <i>cho</i>
wait	等	<i>téng</i>
I	我	<i>woa</i>
mount.	{ 騎上	<i>ch'i</i> <i>shang</i>

Make this stirrup a little shorter.

Take	把	<i>Pa</i>
stirrup	燈	<i>téng</i>
pull in	收	<i>shou</i>
short	短	<i>tuan</i>
a little.	{ 點兒	<i>tierrh</i>

He seems very fresh; haven't you taken him out to-day?

I	我	Woa
see	看	k'an
him	他	t'a
very	很	hén
obstreperous	鬧	nao
disposition	性	hsing
you	你	ni
haven't	沒	mei
led	溜	liu
him	他	t'a
?	麼	mō.

Why, he's lame! What have you been doing to him?

Hullo	{ 怎麼 }	T'sémmo
	呢	nǐ
he	他	t'a
lame	瘸	ch'uěh
is	了	liao
you	你	ni
doing	作	tso
what	{ 什麼 }	shémmo
have	{ 來 }	lai
been.	着	choh.

There's something the matter with him; he's off his feed.

He	他	T'a
has	{ 有 }	yu
	了	liao
illness	病	ping
does not	不	pu

much	大	ta
eat	吃	ch'ih
things.	{ 東西 }	tung hsi.

Take care. He kicks.

Take care	{ 小心 }	Hsiao hsin
he	他	t'a
kicks.	{ 踢着 }	t'i chōh.

Is he good-tempered?

He	他	T'a
gentle	{ 老實 }	lao shih
?	麼	mo.

No, he's rather a vicious brute.

No,	不	Pu,
he	他	t'a
is	是	shih
vicious	劣	lieh
dispositioned	{ 性的 }	hsing ti
brute.	{ 牲口 }	shéng k'ou.

He's blind of one eye, and that makes him nervous.

He	他	T'a
is blind	{ 瞎了 }	hsia liao
one	{ 一隻 }	i chih
eye	眼	yen

therefore	{ 所以	so
	{ 以	i
walk	走	tsou
road	路	lu
puts forth	發	fa
timidity.	狀	ch'u.

He is given to shying, and sometimes he bolts.

He	他	T'a
often	常	ch'ang
likes	愛	ai
to shy	{ 躲	to
	{ 閃	shan
or	或	huoh
	{ 有	yu
	{ 時	shih
sometimes	{ 候	hou
	{ 兒	'rh
	{ 驚	ching.
bolts.		

Has he ever thrown you?

He	他	T'a
has	{ 摔	shuai
thrown	{ 過	kuo
you	你	ni
?	麼	mō.

No, but he fell with me the other day.

Not	沒	Mu
have	有	yu
but	{ 然	jan
	{ 而	'rh
before	前	ch'ien

a few	幾	chi
days	天	t'ien
riding	騎	ch'i
him	他	t'a
he	他	t'a
executed	{ 打	ta
	{ 了	liao
a	個	ko
front	前	ch'ien
slip.	失	shih.

Take him back to the stable.

You	你	Ni
take	把	pa
him	他	t'a
lead	拉	la
back	回	hui
horse	馬	ma
shed	棚	p'eng
go.	去	ch'ü.

The washerman has brought back your clothes, Sir.

Wash	洗	Hsi
clothes	{ 衣	i
	{ 裳	shang
one	的	t'i
sent	送	sung
your	{ 您	nin
	{ 的	t'i
clothes	{ 衣	i
	{ 裳	shang
come	來	lai
has.	了	liao.

Then tell him I want to speak with him.

You	你	Ni
inform	{ 告	kao
	{ 訴	su
him	他	t'a
I	我	woa
have	有	yu
words	話	hua
to speak.	說	shuoh.

How is it you send my things home such a bad colour?

You	你	Ni
why	{ 怎麼	tsémmo
take	把	pa
clothes	{ 衣裳	shang
wash	洗	hsi
—	的	tí
all	都	tu
not	不	pu
bleached	漂	p'iao
bright	亮	liang
—	了	liao.

There are two buttons wanting on this white waistcoat.

This	{ 這件	Ché
	{ 白	chien
white	白	pai
waistcoat	{ 背心	pei
	{ 心	hsin
upon	上	shang

less	{ 少	shao
	{ 了	liao
two	{ 兩	liang
	{ 個	ko
buttons.	{ 鈕	niu
	{ 子	tsz.

If you don't make them good I shall cut you a tiao.

You	你	Ni
if	若	joh
not	不	pu
give	給	kei
match	{ 配	p'ei
	{ 上	shang
I	我	woa
take	把	pa
your	{ 你的	ni
	{ 工	tí
work	工	kung
money	錢	ch'ien
deduct	扣	k'ou
a	一	i
tiao.	吊	tiao.

You wash my things to rags.

You	你	Ni
take	把	pa
my	{ 我的	woa
	{ 東西	tí
things	{ 東	tung
	{ 西	hsi
all	都	tu
wash	洗	hsi

ragged. { 破了 *p'o*
了 *liao.*

Just look at these singlets, how torn they are.

You 你 *Ni*
look 看 *k'an*
these 這 *ché*
woollen 毛 *mao*
sweat 汗 *han*
shirts 衫 *shan*
all 都 *tu*
thus { 這 *ché*
麼 *mo*
torn 撕 *sz*
tattered. { 爛 *lan*
了 *liao.*

You must be more careful, or I shall not wash with you any longer.

You 你 *Ni*
must { 總 *tsung*
得 *tei*
take care { 小 *hsiao*
心 *hsin*
otherwise { 不 *pu*
然 *jun*
afterwards { 以 *i*
後 *hou*
not 不 *pu*
let 叫 *chiao*
you 你 *ni*
wash. { 洗 *hsi*
了 *liao.*

You must starch the shirts better.

You 你 *Ni*
must 得 *tei*
take 把 *pa*
white 白 *pai*
shirts { 汗 *han*
衫 *shan*
starch 漿 *chiang*
well { 好 *hao*
着 *chōk*
a little. { 點 *tierrh.*
兒

Take care not to burn them in ironing.

You 你 *Ni*
ironing { 熨 *yün*
的 *ti*
time { 時 *shih*
候 *hou*
兒 *'rh*
take care { 小 *hsiao*
心 *hsin*
not 別 *pieh*
scorch 燙 *t'ang*
yellow 糊 *hu*
— 了 *liao.*

The Chinese teacher, Mr. Kuei, has come, Sir.

Surnamed 姓 *Hsing*
Kuei 貴 *Kuei*
one 的 *ti*
that { 那 *na*
位 *wei*

ese { 中 chung
國 kuoh
her { 先 hsien
生 shêng
come. { 來 lai
了 liao.

im in.
te. 請 Oh'ing.

r. Kuei! Thanks for com-
Pray take a seat.

啊 Ah
i 貴 Kuei
{ 先 hsien
生 shêng
l 勞 lao
s 步 pu
了 liao
se 請 ch'ing
坐 tso.

your own seat, Sir. I got
note this morning.

, Sir { 閣 Kô
下 hsia
se 請 ch'ing
坐 tso
我 woa

ay { 今 chin
兒 'rh
y { 早 tsao
起 ch'i
ived { 接 chieh
到 tao

your { 您 nin
的 tî
letter. 信 hsin.

Just so. I have a friend who
wishes to engage a teacher, and
thought you might be willing
to accept the post.

Yes 是 Shih
because { 原 yuan
為 wei

I 我 woa
a 個 ko

friend { 朋 p'êng
友 yu

wants 要 yao
to engage 請 ch'ing

teacher { 先 hsien
生 shêng

I 我 woa
think 想 hsiang

you, Sir 您 nin

may like { 願 yuan
意 i
to go. 去 ch'ü.

I am much obliged to you for
remembering me.

Greatly 多 To
indebted 承 ch'êng
for your 您 nin
thinking 惦 tien
remembering 記 chi
me. 我 woa.

Does your friend wish to study in the morning or the afternoon?

Honoured	貴	Kuei
friend	友	yu
study	念	nien
book	書	shu
does he	是	shih
want	要	yao
at	在	tsai
upper	上	shang
half	半	pan
day	天	t'ien
or	或	huoh
lower	下	hsia
half	半	pan
day.	天	t'ien.

In the afternoon, from two till four.

Noon	午	Wu
after	後	hou
two	兩	liang
stroke	點	tien
clock	鐘	chung
to	到	tuo
four	四	sz
stroke.	點	tien.

That time will suit me very well.

That	{ 那	Na
	{ 個	ko
hour	{ 時	shih
	{ 辰	ch'ên
as regards	於	ü
me	我	woa

very	很	hên
convenient.	{ 方	fang
	{ 便	pien.

Is your friend a beginner?

Honoured	貴	Kuei
friend	友	yu
is	是	shih
first time	初	ch'u
learn	學	hsuëh
?	麼	mō.

No; he speaks fairly well, but he wants practice.

Not so	{ 不	Pu
	{ 然	jan
his	他	t'a
speaking	{ 說	shuoh
	{ 話	hua
still	還	hai
may be	算	suan
reckoned }	{ 可	k'o
passable	{ 以	i
	{ 到	tao
but	{ 底	ti
still	還	hai
wants	要	yao
	{ 學	hsuëh
practice	{ 習	hsi
	{ 學	hsuëh
practice.	{ 習	hsi.

He is not very sure of his tones.

Four	四	Ss
tones	聲	shêng

he	他	t'a
distinguishes	分	fén
not	不	pu
surely.	妥	t'o.

In learning Chinese, the tones constitute the chief difficulty.

Learning	學	Hsüeh
Chinese	中	chung
	國	kuoh
	話	hua
head	頭	t'ou
	一	i
	個	ko
difficulty	難	nan
	處	ch'u
just	就	chiu
is	是	shih
distinguishing	分	fén
four	四	sz
tones.	聲	shéng.

True. And then there are so few sounds in Chinese that it is sometimes impossible to know which character is meant.

Not	不	Pu
wrong	錯	ts'o
Chinese	中	chung
	國	kuoh
characters'	字	tsz
	的	tí
sounds	音	yín
have	有	yu
limits	限	hsien

whenever	每	mei
	每	mei
speak	說	shuoh
out	出	ch'u
sound	音	yín
come	來	lai
other	別	pieh
man	人	jén
still	還	hai
not	不	pu
knows	知	chih
	道	tao
is	是	shih
what	那	nai
	個	ko
character.	字	tsz.

That difficulty is more or less obviated by a regard to the context; besides which, although Chinese is a monosyllabic language, most of our words are formed of two characters joined, and used in apposition, each of which supplements and explains the other. The combination thus made presents a distinct dissyllable, the sound of which soon becomes familiar to the ear.

You	您	Nín
thus	所	so
speak of	說	shuoh
	的	tí
if	若	joh
	是	shih
listen	聽	tíng

	明	<i>ming</i>
clearly	白了	<i>pai</i>
	了	<i>liao</i>
foregoing	前	<i>ch'ien</i>
following	後	<i>hou</i>
words	字	<i>tsz</i>
	兒	<i>'rh</i>
then	就	<i>chiu</i>
can	可以	<i>k'o</i>
	以	<i>i</i>
obviate	免了	<i>mien</i>
	了	<i>liao</i>
this	這個	<i>ché</i>
	個	<i>ko</i>
difficulty	難	<i>nan</i>
moreover	況且	<i>k'uang</i>
	且	<i>ch'ieh</i>
Chinese	中國	<i>chung</i>
	國	<i>kuoh</i>
	話	<i>hua</i>
although	雖然	<i>sui</i>
	然	<i>jan</i>
all	都是	<i>tu</i>
is	是	<i>shih</i>
each	每	<i>mei</i>
character	字	<i>tsz</i>
single	獨	<i>tu</i>
sound	音	<i>yin</i>
yet	到底	<i>tao</i>
	底	<i>ti</i>
when	我們	<i>woa</i>
we	們	<i>mén</i>
speak	說	<i>shuoh</i>

	的	<i>ti</i>
"	時候	<i>shih</i>
	候	<i>hou</i>
generally	多有	<i>to</i>
	有	<i>yu</i>
take	把	<i>pa</i>
two	兩個	<i>liang</i>
	個	<i>ko</i>
characters	字	<i>tsz</i>
accompanying	陪	<i>p'ei</i>
illustrating	襯	<i>ch'én</i>
assisting	輔	<i>fu</i>
explaining	註	<i>chu</i>
mutually	互相	<i>hu</i>
	相	<i>hsiang</i>
showing forth	見	<i>hsien</i>
meaning	義	<i>i</i>
on this	因	<i>yin</i>
account	而	<i>'rh</i>
two	兩	<i>liang</i>
characters	字	<i>tsz</i>
combined	交	<i>chiao</i>
	結	<i>chieh</i>
forming	成	<i>ch'êng</i>
word	語	<i>ü</i>
then	就	<i>chiu</i>
may be	可	<i>k'o</i>
reckoned	算	<i>suan</i>
as making	作	<i>tso</i>
one	一	<i>i</i>
word	語	<i>ü</i>
double	雙	<i>shuang</i>
sound	音	<i>yin</i>

this	此	t'sz
sound	音	yin
can	能	nêng
cause	令	ling
on entering	入	ju
the ear	耳	erh
accustomed	{ 便	pien
to		hsi
its		ch'i
meaning.	義	i.

Of course. But to return to what we were saying; how soon can you commence study with my friend?

That	那	Na
is	是	shih
natural	{ 自然	tsz
		jan
we	{ 的	tî
		woa
as before	{ 我們	mên
		jéng
to revert	仍	hui
original	回	yuen
subject	原	t'i
!	題	pa
Teacher	{ 罷	hsien
		shéng
when	{ 先生	chi
		shih
can	{ 幾	k'o
		i
with	時	t'ung
worthless	可以	pi

friend	友	yu
study.	{ 看	k'an
		shu.

I shall be at liberty from the first of next month.

I	我	Woa
from	從	ts'ung
next	下	hsia
month	月	yueh
number	初	ch'u
one	一	i
then	纔	ts'ai
have	有	yu
leisure.	{ 工	kung
		fu
	夫	'rh.
	兒	

The Chinese or the foreign month?

Is	是	Shih
Chinese	{ 中	chung
		kuoh
month	國	yueh
is	月	shih
foreign	{ 是	wai
		kuoh
month	外	yueh
?	國	nî.
	呢	

I mean the foreign month.

I	我	Woa
speak of	{ 說	shuoh
		tî
is	的	shih
	是	

foreign { 外 wai
 { 國 kuoh
month. { 月 yueh.
Good; then we'll consider that settled.

Good { 好 Hao

we { 我們 woa
 { 們 mên

then { 就 chiu

consider { 算 suan

thus { 這 ché
 { 們 mên

settled. { 定 ting

 { 規 kuei
 { 了 liao.

Is there any news in the city to-day?

To-day { 今 Chin

 { 兒 'rh

 { 個 ko

city { 城 ch'éng

inside { 裡 li

 { 頭 t'ou

is there { 有 yu

any { 甚 shém

 { 麼 mmo

news { 新 hsin

 { 聞 wén

? { 麼 mo.

I hear that there has been some trouble among the soldiers at Tientsin.

I { 我 Woa

hear { 聽 t'ing

 { 見 chien

it said { 說 shuoh

at { 在 tsai

Tientsin. { 天 T'ien

 { 津 ching

— { 它 t

those { 那 na

 { 些 hsieh

soldiers { 兵 ping

 { 鬧 nao

have { 出 ch'u

made { 事 shih

trouble. { 來 lai.

Indeed? Where did you hear that?

True { 實 Shih

 { 在 tsai

 { 它 t

? { 麼 mō

From { 從 ts'ung

where { 那 na

 { 兒 'rh

hear { 聽 t'ing

 { 來 lai

come. { 的 ti.

A friend at Shanghai wrote me a letter saying that such was the report there.

I { 我 Woa

have { 有 yu

a { 個 ko

friend { 朋 p'èng

 { 友 yu

from { 從 t'sung

Shanghai { 上海 *shang*
 { 海 *hai*
 wrote { 寫 *hsieh*
 letter { 信 *hsin*
 to { 給 *kei*
 me { 我 *woa*
 saying { 說 *shuoh*
 that { 是 *shih*
 { 那 *na*
 at that place { 塊 *k'uai*
 { 兒 *'rh*
 there was { 有 *yu*
 { 這 *ché*
 this { 個 *ko*
 { 信 *hsin*
 report. { 息 *hsi.*

Oh, Shanghai! That is where
 all such rumours come from.
 There is probably not a shadow
 of truth in it.

Shanghai { 上海 *Shang*
 { 海 *hai*
 ah! { 啊 *a*
 there are no { 沒 *mu*
 { 有 *yu*
 rumours { 謠 *yao*
 { 言 *yen*
 which do not { 不 *pu*
 { 是 *shih*
 from { 從 *ts'ung*
 { 那 *na*
 there { 兒 *'rh*
 { 來 *lai*
 come { 的 *ti*
 —

probably { 大 *ta*
 { 概 *kai*
 all { 都 *tu*
 is { 是 *shih*
 devoid of { 沒 *mei*
 { 影 *ying*
 shadow { 兒 *'rh*
 { 的 *ti*
 false { 瞎 *hsia*
 words. { 話 *hua.*

We'll hope so. Well, good day.
 Pray don't come out with me.

Wish { 情 *Ch'ing*
 { 願 *yuen*
 it is { 是 *shih*
 rumour { 謠 *yao*
 { 言 *yen*
 — { 罷 *pa*
 very well { 就 *chiu*
 { 是 *shih*
 I { 我 *woa*
 { 告 *kao*
 take { 辭 *ts'z*
 leave { 了 *liao*
 { 別 *pieh*
 don't { 送 *sung.*
 accompany.

Au revoir.

Again 再 *Tsai*
 see. 見 *chien.*

Have you anything for me to do,
 Sir?

Master { 老 *Lao*
 { 爺 *yeh*

has	有	yu
any	{ 甚 麼 }	shém-mo
business	事	shih
not	沒	mu
has.	有	yu.
Why do you ask?		
Do	作	Tso
what.	{ 甚 麼 }	shém-mo.
I wish to ask leave for a short time.		
I	我	Woa
want	要	yao
apply for	告	kao
a	一	i
short time	{ 會 兒 }	hui 'rh
leave.	假	chia.
Very well; but you must not be long.		
Can	可	K'o
do	以	i
but	{ 但 是 }	tan shih
must not	別	pieh
too much	多	to
delay.	{ 耽 擱 }	tan kó.
Make haste and put the room to rights.		
	赶	Kan
	緊	chin
Quickly	{ 的 }	ti

clean up	{ 收 拾 }	shou shih
room	{ 屋 子 }	wu tsz
—	罷	pa.
You must dress rather more respectably.		
You	你	Ni
wear	穿	ch'uan
clothes	{ 衣 裳 }	i shang
must	{ 總 得 }	tsung tei
better	{ 好 着 }	hao chō
rather.	{ 點 兒 }	tierrh.
I told you the other day to buy me several things. Do you remember what they were?		
I	我	Woa
before	前	ch'ien
a few	幾	chi
days	天	t'ien
told	叫	chiao
you	你	ni
for	給	kei
me	我	woa
to buy	買	mai
several	{ 幾 樣 }	chi yang
things	{ 兒 東 西 }	'rh tung hsí

you	你	ni
remember	{ 記得 }	chi
were	{ 是 }	téh
what	{ 什麼 }	shih
?	{ 嗎 }	shémmo
		ma.

Yes. They were four in all; a lantern, a sofa, a teapoy, and a fan.

Remember	{ 記得 }	Ohi
altogether	{ 一共 }	téh
four kinds	{ 四樣兒 }	i
a	{ 一個 }	kung
lantern	{ 燈籠 }	sz
a	{ 一張 }	yang
reclining chair	{ 躺椅 }	'rh
a	{ 一個 }	i
tea	{ 茶 }	ko
poy	{ 几 }	ch'a
a	{ 一把 }	chi
fan.	{ 扇子 }	tsz

And why haven't you bought them?

You	你	Ni
on account of	爲	wei
what	{ 甚麼 }	shémmo
have not	沒	mei
bought	買	mai
?	呢	ni.

There are several reasons why I was unable to. It wasn't that I had forgotten.

Not	不是	Pu
was	是我	shih
I	忘了	woa
forgot	{ 了 }	wang
it was	是	liao
that there are	有	shih
several	{ 幾個 }	yu
reasons	{ 緣故 }	chi
not have	沒	ko
bought.	買	yuan
		ku
		mei
		mai.

Well, why haven't you bought the lantern?

That	那	Na
lantern	{ 燈籠 }	téng
is	{ 是 }	lung
why	{ 爲甚麼 }	shih
		wei
		shémmo

not	沒	<i>mei</i>
bought	買	<i>mai</i>
?	呢	<i>ni.</i>

The shop was so full of people
that it was impossible.

Shop	{ 舖	<i>P'u</i>
	子	<i>tsz</i>
inside	裡	<i>li</i>
people	人	<i>jén</i>
many	多	<i>to</i>
buy	買	<i>mai</i>
not	不	<i>pu</i>
get up to.	上	<i>shang.</i>

And the sofa?

Sofa	{ 躺	<i>T'ang</i>
	椅	<i>i</i>
?	呢	<i>ni.</i>

There are none to be had here.

At	在	<i>Tsai</i>
here	{ 這	<i>ché</i>
	兒	<i>'rh</i>
not	沒	<i>nu</i>
exist	有	<i>yu</i>
buy	買	<i>mai</i>
not	不	<i>pu</i>
get.	着	<i>chao.</i>

And the teapoy?

Tea	茶	<i>Ch'a</i>
poy	{ 几	<i>chi</i>
	兒	<i>'rh</i>
?	呢	<i>ni.</i>

I wasn't able to agree about the
price.

They	他	<i>T'a</i>
wanted	要	<i>yao</i>
—	的	<i>ti</i>
price	{ 價	<i>chia</i>
	兒	<i>'rh</i>
too	太	<i>t'ai</i>
big	大	<i>ta</i>
buy	買	<i>mai</i>
not	不	<i>pu</i>
achieve.	成	<i>ch'êng.</i>

And the fan?

That	那	<i>Na</i>
fan	{ 扇	<i>shan</i>
	子	<i>tsz</i>
?	呢	<i>ni.</i>

I wasn't in time; it was already
sold.

Already	{ 已	<i>I</i>
	經	<i>ching</i>
sold	賣	<i>mai</i>
gone	{ 去	<i>ch'ü</i>
	了	<i>liao</i>
buy	買	<i>mai</i>
not	不	<i>pu</i>
overtake.	及	<i>chi.</i>

Well, never mind. It's of no con-
sequence.

Not	不	<i>Pu</i>
harmful	妨	<i>fang</i>
there is not	沒	<i>mei</i>
any	{ 什	<i>shém-mo</i>
	麼	

importance.	{ 要緊 }	yao chin.
Hallo, here is a pedlar. Well, what do you want with me?		
Oh,	囑	Oh
sell	賣	mai
things	{ 東西 }	tung hsi
one	的	tí
has come	{ 來了 }	lai liao
you	你	ni
with	和	hai
me	我	woa
want	要	yao
what	{ 甚麼 }	shémmo
?	呢	ni.

I should like to show you some of my things, Sir. Look at these embroideries.

It is	是	Shih
wanting	要	yao
to take	把	pa
these	{ 這些 }	ché hsiéh
wares	{ 貨物 }	hoa wu
give	給	kei
master	{ 老爺 }	lao yeh
look	{ 瞧瞧 }	ch'iao ch'iao
please	請	ch'ing

look at	看	k'an
these	這	chê
pieces	{ 幾件 }	chi chien
embroidered	繡	hsiu
flowered	花	hua
stuff.	{ 料子 }	liao tsz.
What's their price?		
Price	{ 價兒 }	Chia 'rh
?	呢	ni.

Twenty-five dollars per set of three.

Three	三	San
pieces	件	chien
are	是	shih
one	一	i
set	副	fu
each	每	mei
set	副	fu
	二十	erh shih
twenty-five	{ 五塊 }	wu k'uai
dollars.	錢	ch'ien.

Can't afford so much.

Buy	買	Mai
not	不	pu
rise.	起	ch'i.

Here are four sets you shall have for eighty-five dollars.

These	這	Chê
four	四	sz

sets	副	fu
can	{ 可	k'o
	{ 以	i
	{ 八	pa
	{ 十	shih
eighty-five	{ 五	wu
	{ 塊	k'uai
dollars	錢	ch'ien
then	就	chiu
sell	賣	mai
to	給	kei
you, Sir.	您	nin.

Don't want so many.

All	都	Tu
	{ 留	liu
retain	{ 下	hsia
I	我	woa
buy	買	mai
not	不	pu
finish.	了	liao.

How about this picture-book?

This	這	Ché
volume	簿	pu
	{ 畫	hua
illustrated	{ 的	tí
tablet	冊	ts'é
folios	頁	yeh
good	好	hao
not	不	pu
good.	好	hao.

That I cannot buy.

(The Chinese implies that there is an un-uttered reason for the inability.)

This	{ 這	Ché
	{ 個	ko
I	我	woa
buy	買	mai
not	不	pu
effect.	來	lai.

Then take this thumb-ring. It's real jade.

Then	{ 那	Na
	{ 麼	mo
just	就	chiu
buy	買	mai
this	{ 這	ché
	{ 個	ko
thumb-ring	{ 搬	pan
	{ 指	chih
!	罷	pa
	{ 玉	ü
jade.	{ 的	tí.

You mustn't buy that, Sir. It's only imitation.

That	這	Ché
is	是	shih
	{ 假	chia
sham	{ 的	tí
	{ 老	lao
master	{ 爺	yeh
buy	買	mai
not	不	pu
must.	得	téh.

Oh dear, oh dear, I can't sell any of my things.

Alas	{ 哎	Ai
	{ 喲	yo
alas	{ 哎	ai
	{ 喲	yo
my	{ 我的	woa
	{ 的	ti
goods	{ 貨	hoa
all	{ 全	ch'üen
sell	{ 賣	mai
not	{ 不	pu
move.	{ 動	tung.

Well, what do you want for this tiger-skin?

This	{ 這	Ché
	{ 張	chang
tiger	{ 虎	hu
skin	{ 皮	p'i
what	{ 甚麼	shémmo
	{ 價	chia
price.	{ 兒	'rh.

Fifty dollars.

Fifty	{ 五	Wu
	{ 十	shih
pieces.	{ 塊	k'uai.

I'll give you thirty-five.

Give	{ 給	Kei
you	{ 你	ni
	{ 三	san
thirty-five	{ 十	shih
	{ 五	wu

pieces	塊	k'uai
!	罷	pa.

I can't sell it for that. Take this wolfskin mat; it is only forty tiao.

Sell	賣	Mai
not	不	pu
get	着	choh
this	{ 這	ché
	{ 床	ch'uang
fox	狐	hu
skin	皮	p'i
mat	{ 褥	ju
	{ 子	tsz
only	{ 不	pu
	{ 過	kuo
forty	{ 四	sz
	{ 十	shih
tiao.	{ 吊	tiao.

I wouldn't have it at a gift. See how crookedly it's cut.

You	你	Ni
present	送	sung
give	給	kei
me	我	woa
still	也	yeh
not	不	pu
want	要	yao
you	你	ni
look	瞧	ch'iao
cut	{ 裁	ts'ai
	{ 的	ti
all	{ 都	tu
is	{ 是	shih

thus	{	這	ché
		麼	mo
crooked.	{	斜	hsieh
		着	choh.

Well, then, I shall be off.

Thus	{	那	Na
		們	mén
then		就	chiu
at an end	{	罷	pa
		了	liao
I		我	woa
back		回	hui
go		去	ch'ü
—		了	liao.

A man has come after the cook's place, Sir.

There is		有	Yu
a		個	ko
cook	{	廚	ch'u
		子	tsz
come		來	lai
to ask		問	wén
you		您	nín
employ		用	yung
not		不	pu
employ.		用	yung.

Bring him along.

Call		叫	Chiao
him		他	t'a
come.		來	lai.

I have heard you want a cook, Sir.

Heard		聽	T'ing
-------	--	---	-------

say		說	shuoh
master	{	老	lao
		爺	yeh
wishes		要	yao
to find		找	chao
a cook	{	廚	ch'u
		子	tsz
?		麼	mǒ.

Do you understand foreign cookery?

You		你	Ni
can		會	hui
make		作	tso
foreign	{	外	wai
		國	kuoh
food		飯	fan
?		麼	mǒ.

With whom have you lived as cook?

You		你	Ni
at		在	tsai
whose		誰	shui
house		家	chia
have acted as	{	作	tso
		過	kuo
cook.	{	廚	ch'u
		子	tsz.

How long did you stay there?

You		你	Ni
stayed	{	待	tai
		過	kuo
how many	{	多	to
		少	shao

days.	{ 日子 }	jih tsz.
Why did you leave?		
You	你	Ni
why	{ 爲甚麼 }	wei shémmo
separated.	{ 散了 }	san liao.
I cannot give such high wages as that.		
Such	{ 這們 }	Ché mên
large	大	ta
wages	{ 工錢 }	kung ch'ien
I	我	woa
give	給	kei
not	不	pu
rise to.	起	ch'i.
What arrangement do you propose, Sir?		
Master	{ 老爺 }	Lao yeh
intends	{ 打算 }	ta suan
how	{ 怎麼 }	tsémmo
to arrange	辦	pan
?	呢	ní.
I should want you to contract to provide three persons with three meals a day for sixty dollars a month.		
Want	要	Yao

you	你	ni
undertake	包	pao
three	{ 三個人 }	san ko
persons'	{ 人的 }	jén tí
food	飯	fan
each	每	mei
day	天	t'ien
three	三	san
meals	頓	tvén
each	每	mei
month	月	yueh
sixty	{ 六十 }	liu shih
dollars.	{ 塊錢 }	k'uai ch'ien.

What extras would you buy for yourself, Sir?

Addition	另	Ling
outside	{ 外的 }	wai tí
materials	{ 作料 }	tso liao
master	{ 老爺 }	lao yeh
self	{ 自己 }	tsz chi
buy	買	mai
what.	{ 什麼 }	shémmo.

Wine, cheese, and preserves.

Wine	酒	<i>Chiu</i>
milk	奶	<i>nai</i>
cake	餅	<i>ping</i>
sugared	糖	<i>t'ang</i>
fruits	菓	<i>kuo</i>
and so on.	{ 甚麼的 }	<i>shênmo t'i.</i>

Have you a recommendation from your last place?

From your	{ 你的 }	<i>Ni t'i</i>
former	舊	<i>chiu</i>
master	{ 東家 }	<i>tung chia</i>
have you	有	<i>yu</i>
recommend	荐	<i>chien</i>
letter	信	<i>hsin</i>
not	沒	<i>mu</i>
have.	有	<i>yu.</i>

I must have some security if I advance you any money.

I	我	<i>Woa</i>
if	{ 若是 }	<i>joh shih</i>
deliver	交	<i>chiao</i>
give	給	<i>kei</i>
you	你	<i>ni</i>
money	錢	<i>ch'ien</i>
must	{ 總得 }	<i>tsung tei</i>
have	有	<i>yu</i>
a	個	<i>ko</i>

security.	{ 把柄 }	<i>pa ping.</i>
-----------	--------	-----------------

This security is not very good.

This	{ 這個 }	<i>Ohé ko</i>
security	{ 把柄 }	<i>pa ping</i>
not	不	<i>pu</i>
very	很	<i>hén</i>
safe.	{ 妥當 }	<i>t'o tang.</i>

I will try you for a month.

May	{ 可以 }	<i>K'o i</i>
do	作	<i>tso</i>
one	{ 一個月 }	<i>i kò</i>
month	月	<i>yueh</i>
see.	看	<i>k'an.</i>

Are you going out, Sir?

Master	{ 老爺 }	<i>Lao yeh</i>
go out	出	<i>ch'u</i>
door	門	<i>mén</i>
?	麼	<i>mǒ.</i>

I am going for a walk on the walls.

I	我	<i>Woa</i>
am intending	要	<i>yao</i>
to go to	上	<i>shang</i>
city wall	城	<i>ch'éng</i>
top	上	<i>shang</i>

stroll 逛 *kuang*
 a 一 *i*
 stroll. 逛 *kuang.*
I am going to the Western Hills for the summer.

I 我 *Woa*
 intend 我要 *yao*
 to go to 上 *shang*
 west 西 *hsi*
 hills 山 *shan*
 go 去 *ch'ü*
 pass 過 *kuo*
 summer. { 夏天 *hsia*
 { 天 *t'ien.*

I have just come back from Mongolia.

I 我 *Woa*
 just 纔 *ts'ai*
 from 從 *ts'ung*
 frontier 口 *k'ou*
 outside 外 *wai*
 back 回 *hui*
 come. 來 *lai.*

Did you go in carts?

Was it 是 *Shih*
 sitting in 坐 *tso*
 carts 車 *ch'é*
 went { 去的 *ch'ü*
 { 的 *tí*
 ? 麼 *mō.*

No; carts cannot well be taken through the Nan-k'ou Pass.

Not 不 *Pu*
 so 是 *shih*

carts 車 *ch'é*
 walk 走 *tsou*
 not 不 *pu*
 can 得 *téh*
 eight 八 *pa*
 passage 達 *ta*
 ridge. 嶺 *ling.*

We went in palanquins.

We { 我 *Woa*
 { 們 *mén*
 sat { 是 *shih*
 { 坐 *tso*
 carried 馱 *t'o*
 chairs 轎 *chiao*
 went. { 去的 *ch'ü*
 { 的 *tí.*

What animals are used to carry them?

Employ 用 *Yung*
 what { 甚麼 *shémme*
 { 牲 *shéng*
 animal { 口 *k'ou*
 carry 馱 *t'o*
 ? 呢 *ní.*

They are swung between two mules.

Two 兩 *Lia*
 mules { 騾 *lo*
 { 子 *tsz*
 suspended. { 搭 *ta*
 { 着 *chok.*

One on either side of the palanquin?

Mules	{ 騾子	<i>Lo</i>
		<i>tsz</i>
are	是	<i>shih</i>
at	在	<i>tsai</i>
two	兩	<i>liang</i>
sides	{ 邊兒	<i>pien</i>
		<i>'rh</i>
?	麼	<i>mö.</i>

No; one in front and one behind.

No,	不	<i>Pu</i>
it is	是	<i>shih</i>
one	一	<i>i</i>
in front	前	<i>ch'ien</i>
one	一	<i>i</i>
behind.	後	<i>hou.</i>

The best way is to go to the Great Wall via Wan-shou Shan and to come back by way of the Ming Tombs.

Go	去	<i>Ch'ü</i>
myriad	萬	<i>wan</i>
li	里	<i>li</i>
long	長	<i>ch'ang</i>
wall	城	<i>ch'êng</i>
best	{ 頂好	<i>ting</i>
		<i>hao</i>
is	是	<i>shih</i>
viâ	從	<i>ts'ung</i>
Wan	萬	<i>wan</i>
shou	壽	<i>shou</i>
shan	山	<i>shan</i>
go	去	<i>ch'ü</i>

viâ	從	<i>ts'ung</i>
thirteen	{ 十三	<i>shih</i>
		<i>san</i>
tombs	陵	<i>lin</i>
back	回	<i>hui</i>
come.	來	<i>lai.</i>

How long does the round trip take?

Go and return	{ 來回	<i>Lai</i>
		<i>hui</i>
must	得	<i>tei</i>
how many	幾天	<i>chi</i>
days.		<i>t'ien.</i>

You can do it comfortably in five days.

Five	五天	<i>Wu</i>
days		<i>t'ien</i>
then	就	<i>chiu</i>
very	很	<i>hên</i>
leisurely	{ 從容	<i>ts'ung</i>
		<i>jung</i>
—	了	<i>liao.</i>

The finest view of the Great Wall is obtained from the Ch'a-tao end of the Pass.

Long	長	<i>Oh'ang</i>
wall's	{ 城的	<i>ch'êng</i>
		<i>ti</i>
prospect	{ 景致	<i>ching</i>
		<i>chih</i>
is	是	<i>shih</i>

from	從	ts'ung
	八	pa
Nan-k'ou Pass	達	ta
	嶺	ling
ch'a	岔	ch'a
tao	道	tao
most	最	tsui
good	好	hao
looking.	看的	k'an tī.

It takes four hours to go through the Pass.

Pass through	過	Kuo
	八	pa
Nan-k'ou Pass	達	ta
	嶺	ling
must	得	tei
use	用	yung
four	四	sze
	點	tien
hours'	鐘	chung
	的	tī
time.	工夫	kung fu.

Where shall you go this summer?

This	今	Chin
year	年	nien
	夏	hsia
summer	天	t'ien
	您	nin
you	打	ta
intend	算	suan
up to	上	shang

where	{ 那	na
	兒	'rh
to go	去	ch'ü
—	呢	nī.

Probably I shall take a temple at the Hills.

Probably	{ 大	Ta
	概	kai
shall	要	yao
at	在	tsai
Western	西	hsi
Hills	山	shan
rent	租	tsu
temple.	廟	miao.

The temples are all engaged.

Temples	{ 廟	Miao
	宇	ü
all	都	tu
suffered	叫	chiao
other	別	pieh
men	人	jén
	租	tsu
rented.	{ 了	liao.

I hear the priests are putting on the price.

Hear	聽	T'ing
said	說	shuoh
	和	ho
bonzes	{ 尚	shang
	們	mén
	長	chang
have increased	{ 了	liao

take	把	pa
my	{ 我的	woa
black	{ 青	ti
clothes	{ 衣	ch'ing
	{ 裳	i
	{ 預	shang
prepare.	{ 備	ü
	{ 下	pei
		hsia.

Give me a shirt with a turn-down collar.

Bring	拏	Na
a	{ 一個	i
folded	{ 捲	ko
	{ 領	chuën
collared	{ 兒	ling
	{ 的	'rh
shirt	{ 汗	ti
	{ 衫	han
come.	{ 來	shan
		lai.

I do not wear stick-up collars with dress clothes.

I	我	Woa
wear	穿	ch'uan
black	青	ch'ing
clothes	{ 衣	i
	{ 裳	shang
never	{ 總	tsung
	{ 不	pu
wear	帶	tai
standing	立	li
collars.	{ 領	ling
	{ 兒	'rh.

Lay a white necktie neatly underneath the collar.

You	你	Ni
take	把	pa
a	{ 一條	i
white	{ 白	t'iao
	{ 領	pai
neck-tie	{ 帶	ling
	{ 子	tai
	{ 放	tsz
place	{ 在	fang
at	{ 領	tsai
collar	{ 子	ling
	{ 底	tsz
underneath	{ 下	ti
hand	{ 手	hsia
light	{ 輕	shou
	{ 着	ch'ing
a little.	{ 點	chok
	{ 兒	tierrh.

Tell the cook he need not prepare any dinner this evening.

You	你	Ni
tell	{ 告	kao
	{ 訴	su
cook	{ 廚	ch'u
	{ 子	tsz
to-day	{ 今	chin
	{ 兒	'rh
not	不	pu
want	要	yao
food.	飯	fan.

Is my bath ready?

Wash	洗	Hsi
bathe	澡	tsao
water	水	shui
	預	ü
prepared	備	pei
	了	liao
?	麼	mǎ.

It is too hot; pour in a bucketful of cold.

Too	太	T'ai
hot	熱	jéh
	了	liao
again	再	tsai
mix	對	tui
a	一	i
pail	桶	t'ung
cold	涼	liang
water.	水	shui.

Warm a couple of towels for me to dry myself with.

You	你	Ni
take	把	pa
	兩	liang
two	條	t'iao
hand	手	shou
cloths	巾	chin
toast	烤	k'ao
a	一	i
toast	烤	k'ao
I	我	woa
easily	好	hao
rub	擦	ts'a

body.

{ 身 shên
上 shang.

Tell a man to come with me with a lantern.

Tell	叫	Chiao
a	個	ko
man	人	jén
take	打	ta
lantern	燈	téng
	籠	lung
with	同	t'ung
me	我	woa
go.	去	ch'ü.

Is he to wait there, or to come and fetch you, Sir?

Tell	叫	Chiao
him	他	t'a
at	在	tsai
there	那	na
	兒	'rh
wait	等	téng
	着	choh
or	或	huoh
	是	shih
again	再	tsai
fetch	接	chieh
go.	去	ch'ü.

He needn't do either; there will be a moon at midnight.

Both	都	Tu
not	不	pu
need	用	yung
half	半	pan
night	夜	yeh

裡 *li*
 { 已 *i*
 ady { 經 *ching*
 有 *yu*
 月 *yueh*
 亮 *liang*
 了 *liao*.

oad is very slippery; take
 not to slip upon the ice,

道 *Tao*
 { 兒 *'rh*
 很 *hén*
 滑 *hua*
 您 *nín*
 留 *liu*
 神 *shén*
 別 *pieh*
 在 *tsai*
 冰 *ping*
 上 *shang*
 跌 *tieh*
 倒 *tao*
 了 *liao*.

oad is very muddy, and
 s both one's shoes and
 s.

道 *Tao*
 { 兒 *'rh*
 太 *t'ai*
 滑 *néng*
 鞋 *hsieh*
 襪 *wa*
 子 *tsz*

both 都 *tu*
 muddied 趟 *t'ang*
 spoiled. { 壞 *huai*
 了 *liao*.

If that's the case, saddle the
 horse and let the mafu come.

Being { 既 *Chi*
 是 *shih*

thus { 這 *ché*
 麼 *mo*
 着 *choh*

then 就 *chiu*

prepare 備 *pei*

horse 馬 *ma*

call 叫 *chiao*

horse 馬 *ma*

boy 夫 *fu*

come. 來 *lai*.

How is it there is no lamp in the
 gateman's house?

Gate 門 *Mén*

house { 房 *fang*

兒 *'rh*

in 裡 *li*

why { 怎 *tsémmo*
 麼

not 沒 *mu*

have 有 *yu*

lamp. 燈 *téng*.

The wind blew it out as I opened
 the door just now.

I 我 *Woa*

just now 纔 *ts'ai*

as soon as	一	<i>i</i>
opened	開	<i>k'ai</i>
door	門	<i>mén</i>
let	叫	<i>chiao</i>
wind	風	<i>féng</i>
blow	吹	<i>ch'ui</i>
extinguish	滅	<i>mieh</i>
—	了	<i>liao.</i>

The room is suffocating; throw all the windows open.

This	這	<i>Ché</i>
room's	屋子的	<i>wu tsz tĩ</i>
heat	熱氣	<i>jé ch'i</i>
suffocates	熏的	<i>hsün tĩ</i>
—	受	<i>shou</i>
support	不得	<i>pu téh</i>
not	把	<i>pa</i>
can	窗戶	<i>ch'uang hu</i>
take	敞開	<i>ch'ang k'ai</i>
windows	罷	<i>pa.</i>
wide		
open		
—		

Put a hot-water pan in my bed; then turn out the gas and you can go.

Take	把	<i>Pa</i>
hot water	湯	<i>t'ang</i>
old woman	婆子	<i>po tsz</i>

put	擱	<i>kó</i>
at	在	<i>tsai</i>
coverlet	被窩	<i>pei woa</i>
nest	裡	<i>li</i>
inside	把	<i>pa</i>
take	自來火	<i>tsz lai hó</i>
self	滅了	<i>mieh liao</i>
come	就去	<i>ch'ui pa.</i>
fire	罷	
extinguish		
—		
then		
go		
—		

This chair is in everybody's way; move it somewhere else.

That	那	<i>Na</i>
chair	椅子	<i>i tsz</i>
blocks up	當着	<i>tang choh</i>
all men's	衆人的	<i>chung jén tĩ</i>
way	道兒	<i>tao 'rh</i>
move	挪	<i>no</i>
to	在	<i>tsai</i>
other	別處	<i>pieh ch'u</i>
place	兒	<i>'rh</i>
go.	去	<i>ch'ü.</i>

The mail is very late.

Public	公	<i>Kung</i>
company	司	<i>sz</i>
ship	船	<i>ch'uan</i>
has delayed	{ 悞了	<i>wu</i>
	{ 日子	<i>liao</i>
days.	{ 子	<i>jih</i>
		<i>tsz.</i>

I am expecting some letters from Europe.

I	我	<i>Woa</i>
am expecting	{ 望着	<i>wang</i>
	{ 西國	<i>choh</i>
Western Kingdoms'	{ 的	<i>hsi</i>
letters	{ 信	<i>kuoh</i>
come.	{ 來	<i>ti</i>
		<i>hsin</i>
		<i>lai.</i>

I hope the weather will hold up till to-morrow.

I	我	<i>Woa</i>
hope	{ 盼望	<i>p'an</i>
	{ 這天	<i>wang</i>
this	{ 到	<i>ché</i>
sky	{ 明	<i>t'ien</i>
until	{ 到	<i>tao</i>
	{ 明兒	<i>ming</i>
to-morrow	{ 個	<i>'rh</i>
	{ 別	<i>ko</i>
not	{ 變	<i>pieh</i>
change.		<i>pien.</i>

His condition is quite hopeless.

His	他	<i>T'a</i>
that	那	<i>na</i>

condition	{ 光景	<i>kuang</i>
	{ 沒指望	<i>ching</i>
is without	{ 了	<i>mei</i>
hope.	{ 了	<i>chih</i>
		<i>wang</i>
		<i>liao.</i>

That old lady wears well.

That	{ 這位	<i>Ché</i>
	{ 老太	<i>wei</i>
old	{ 太太	<i>lao</i>
lady	{ 真耐	<i>t'ai</i>
	{ 老	<i>t'ai</i>
truly		<i>chén</i>
withstands		<i>nai</i>
age.		<i>lao.</i>

The windows of my room look over the garden.

My	我	<i>Woa</i>
room's	{ 屋子的	<i>wu</i>
	{ 窗戶	<i>tsz</i>
windows	{ 都	<i>ti</i>
	{ 朝	<i>ch'uang</i>
all	{ 着	<i>hu</i>
look over	{ 花	<i>tu</i>
flower	{ 園	<i>ch'ao</i>
	{ 子	<i>choh</i>
garden.		<i>hua</i>
		<i>guan</i>
		<i>tsz.</i>

I caught that man stealing my fruit the other day.

That	{ 這個	<i>Ché</i>
		<i>ko</i>

man	人	jén
before	前	ch'ien
a few	幾	chi
days	天	t'ien
stealing	偷	t'ou
my	{ 我的	woa
	{ 的	ti
fruit	{ 菓子	kó
	{ 子	tsz
was	{ 來着	lai
	{ 着	choh
suffered	叫	chiao
me	我	woa
	{ 拏	na
catch.	{ 住了	chu
	{ 了	liao.

He has acquired the reputation
of being a very skilful diplo-
matist.

He	他	T'a
is	是	shih
sent forth	出	ch'uh
name	名	ming
as possessing	有	yu
stratagem	謀	mou
planning	畧	luëh
description of	的	ti
man	人	jén
—	了	liao.

I went to see Mr. King without
the knowledge of my father.

I	我	Woa
was	是	shih

hoodwinking	{ 瞞	man
	{ 着	choh
my	我	woa
	{ 父	fu
father	{ 親	ching
went	去	ch'ü
to see	見	chien
King	景	ching
Mr.	{ 先	hsien
	{ 生	shéng.

Tell the gardener to prune those
trees.

Tell	叫	Chiao
looking after	管	kuan
garden	{ 園	yuan
	{ 子	tsz
one	的	ti
to take	把	pa
these	{ 這些	chê
	{ 些	hsieh
trees'	樹	shu
twigs	{ 枝	chih
	{ 子	tsz
cut	砍	k'an
a little	{ 點	tierrh
	{ 兒	
off.	去	ch'ü.

You are sitting in your own
light.

You	你	Ni
turning the	{ 背	pei
back on	{ 着	choh

light	{	亮	liang
		兒	'rh
are sitting.	{	坐	tso
		着	choh.

I want these mulberry trees cut down.

I	{	我	Woa
want		要	yao
to take	{	把	pa
these		這	chê
mulberry	{	些	hsieh
		桑	sang
trees	{	樹	shu
all		都	tu
cut.	{	砍	k'an
		了	liao.

He is annoyed with me for what I said just now.

My	{	我	Woa
recent		剛	kang
words	{	纔	ts'ai
		的	tî
caused	{	話	hua
him		叫	chiao
heart	{	他	t'a
inside		心	hsin
very much	{	裡	li
pass		很	hên
not	{	過	kuo
go.		不	pu
	{	去	ch'ü.

I cannot be sufficiently grateful for what he has been doing for me.

He	{	他	T'a
thus		這	chê
assisting	{	麼	mô
		幫	pang
me	{	着	choh
I		我	woa
heart	{	我	woa
inside		心	hsin
very much	{	裡	li
pass		很	hên
feelings	{	過	kuo
not		意	i
go.	{	不	pu
		去	ch'ü.

My finger is festering again.

My	{	我的	Woa
finger		指	tî
again	{	頭	chih
corruptly		又	t'ou
producing	{	潰	yu
matter.		了	hui
	{	膿	liao
			nêng.

I hope I am not inconveniencing you?

Not	{	不	Pu
delaying		耽	tan
your	{	擱	kô
		您的	nin
	{	的	tî

affairs 事 shih

? 麼 mǒ.

He is an irreclaimable drunkard.

He 他是 T'a

is 是 shih

control 管 kuan

not 不 pu

over 過 kuo

come 來的 lai

— 的 tī

drunken 醉 tsui

cat. 貓 mao.

You are always up to some mischief or other.

You 你 Ni

not 不 pu

this way { 這麼 chē
mǒ

play 鬧 nao

the devil 鬼 kuei

then 就 chiu

that way { 那麼 na
mǒ

play 鬧 nao

the devil. 鬼 kuei.

Is it absolutely necessary that I should go?

That 那 Na

necessarily 必 pi

must 得 tei

I 我 wo

go 去 ch'ü

? 麼 mǒ.

I have not strength for all the work I have to do.

My 我 Woa

daily { 每天 mei
t'ien

work 的 tī

活 huo

my { 我的 wo

的 tī

strength { 力量 li

量 liang

do 作 tso

not 不 pu

finish. 了 liao.

That servant is above his duties.

That 這 Ohē

attendant { 跟 kēn

班的 pan

的 tī

does 作 tso

his { 他的 t'a

的 tī

business 事 shih

regards it as { 以 i

為 wei

低 ti

low. 搭 ta.

Women all paint their faces.

Women { 娘 Niang

兒 'rh

們 mēn

all 都 tu

smear 擦 ts'a

rouge	腮	yen
rub	抹	mo
powder	粉	fén
—	的	tí.

He is dressed in the Japanese costume.

His	他	Ta
is	是	shih
Japanese	{ 日	jih
	{ 本	pén
	{ 國	kuoh
	{ 的	tí
costume.	{ 打	ta
	{ 扮	
	{ 兒	párrh.

That man's clothes don't become him.

He	他	T'a
wearing	穿	ch'uan
those	這	ché
clothes	{ 衣	i
	{ 裳	shang
not	不	pu
tally with	合	ho
appearance.	樣	yang.

My boots don't fit me.

My	{ 我	Woa
	{ 的	tí
boots	{ 靴	hsuěh
	{ 子	tsz
not	不	pu
tally with	合	ho
shape.	式	shih.

That young couple are completely wrapped up in each other.

Those	那	Na
two	兩	liang
individuals	{ 口	k'ou
	{ 兒	'rh
one	彼	pi
another	此	tsz
very	很	hén
entwined	纏	ch'an
continuously.	綿	mien.

They have dissolved partnership by lapse of time.

They	{ 他	T'a
	{ 們	men
completed	{ 滿	man
	{ 了	liao
years	年	nien
term	限	hsien
have divided	{ 分	fén
	{ 了	liao
partners.	夥	hó.

Excuse my intrusion.

Disturb	騷	Sao or tsao
harass.	擾	jao.

His pulse is rather high; it beats six to a breath.

His	{ 他	T'a
	{ 的	tí
pulse	脈	mô
large	洪	hung
hurried	數	shuoh
up to	到	tao

six 六 *liu*
beats. 至 *chih.*

That man is past hope; his pulse has sunk to half-a-beat a breath.

That { 那 *Na*
 { 個人 *ko*
man { 人 *jén*
not { 不 *pu*
accomplish { 中 *chung*
usefulness { 用了 *yung*
— { 了 *liao*
pulse { 脈 *mô*
 { 微 *wei*
very small { 的 *ti*
 { 很 *hén*
only { 不 *pu*
 { 過 *kuo*
half { 半 *pan*
beat { 至 *chih*
— { 了 *liao.*

This man is paralysed with terror.

This { 這 *Ché*
 { 個人 *ko*
man { 人 *jén*
is terrified { 嚇 *hsia*
 { 得 *téh*
no longer { 沒 *mei*
 { 了 *liao*
pulse. { 脈 *mô*
 { 了 *liao.*

I don't feel the slightest interest in that affair.

I 我 *Woa*
at 在 *tsai*
that { 這 *chei*
 { 件事 *chien*
affair 事 *shih*
on 上 *shang*
entirely 所 *sô*
not 不 *pu*
retain 留 *liu*
heart. 心 *hsin.*

Get something ready for me to take after my medicine.

I 我 *Woa*
now { 我 *hsien*
 { 在 *tsai*
take 吃 *ch'ih*
medicine 藥 *yao*
prepare { 預 *ü*
 { 備 *pei*
a little { 點 *tierrh*
 { 兒
dispersing 解 *chieh*
flavour { 味 *weïrrh*
 { 兒
— { 的 *ti*
thing. { 東 *tung*
 { 西 *hsi.*

The doctor has given me an emetic.

Doctor { 大 *Tai*
 { 夫 *fu*
gave 給 *kei*

me	我	woa
a	一	i
dose	服	fu
reversing	倒	tuo
medicine.	藥	yao.

He went against his father's consent.

He	他	T'a
running counter to	{ 拗 著	niu cho
his	他	t'a
father's	{ 父 親 的	fu ch'ing t'i
wishes	{ 意 思	i sz
departed.	{ 走 的	tsou t'i.

He has very quick sight.

His	他	T'a
eyes	眼	yen
very acute.	{ 尖 得 很	chien tê hên.

I am very near-sighted.

Mine	我	Woa
are	是	shih
near	近	chin
sighted	視	shih
eyes.	眼	yen.

It is his wife for whom he is in mourning.

He	他	T'a
----	---	-----

wearing	{ 穿	ch'uan
is	{ 的	t'i
his	是	shih
	他	t'a
	夫	fu
lady's	{ 人 兒	jerrh t'i
mourning.	孝	hsiao.

That writer is a great plagiarist.

This	這	Ch'ê
book-maker	{ 作 書 的 人	tso shu t'i jên
greatly	最	tsui
is addicted to	愛	ai
copying	抄	ch'ao
pilfering	襲	hsi
extant	成	ch'éng
compositions.	文	wén.

I will if I can.

I	我	Woa
if	若	joh
can	能	nêng
then	就	chiu
do.	作	tso.

I would if I could.

I	我	Woa
only	只	chih
want	要	yao

able to 得 *té*
已 *i*
而 *'rh*
爲 *wei*
之 *chih.*

an is a dreadful glutton.

{ 這 *Ché*
個人 *ko*
人 *jén*
ssingly { 過 *kuo*
於 *ü*
its in 食 *t'an*
食 *shih.*

res not the slightest re-
for one's friendship.

他 *T'a*
一 *i*
{ 點兒 } *tierrh*
not 不 *pu*
nd to 答 *ta*
ion. 情 *ch'ing.*

of a thoroughly selfish
e.

他 *T'a*
ughly 竟 *ching*
是 *shih*
個 *ko*
ding 顧 *ku*
已 *chi*
不 *pu*
ding 顧 *ku*
s 人 *jén*

sort of 的 *tí*
disposition. { 脾 *p'i*
氣 *ch'i.*

That fellow is too bad for any-
thing.

He 他 *T'a*
is 是 *shih*
a 個 *ko*
thieves 賊 *tsei*
among 裡 *li*
not 不 *pu*
wanted 要 *yao*
— 的 *tí*
piece of goods. 貨 *huo.*

I am thinking of learning fenc-
ing.

I 我 *Woa*
want 要 *yao*
learn 學 *hsiao*
play 耍 *shua*
swords. 刀 *tao.*

He is utterly callous at heart;
he pities no one.

His 他 *T'a*
heart 心 *hsin*
very 硬 *ying*
hard { 得 *téh*
很 *hén*
never { 總 *tsung*
不 *pu*
pities { 可 *k'o*
憐 *lien*
others. 人 *jén.*

season	{ 時	shih
	令	ling
not	不	pu
good.	好	hao.

There is a good deal of sickness about.

Everywhere	{ 滿	Man
	處	ch'u
	兒	'rh
all	都	tu
are	是	shih
sick	病	ping
people.	人	jén.

That's easily got; it's everywhere.

That	{ 那	Na
	個	ko
easy	{ 容	yung
	易	i
to seek	找	chao
all over	滿	man
the world	{ 世	shih
	界	chieh
everywhere	都	tu
exists.	有	yu.

He caught the smallpox from a neighbour.

He	他	T'a
put forth	出	ch'u
flowers	{ 花	huārrh
	兒	
was	是	shih
neighbour	{ 街	chieh
	坊	fang

communicated.	{ 招	chao
	的	ti.

Exchange is very low on England just now.

At present	{ 現	Hsien
	在	tsai
English	{ 在	ying
	英	kuoh
	國	ti
money	{ 的	ch'ien
price	錢	chia
dear	價	kuei
—	貴	liao.
	了	

The price of dollars is rising.

Foreign	洋	Yang
coin	錢	ch'ien
increasing	{ 長	chang
	了	liao
price.	{ 價	chia
	兒	'rh.

There is no better man in the world than he.

World	{ 世	Shih
	界	chieh
upon	上	shang
further	再	tsai
there is not	沒	mei
than	比	pi
he	他	t'a
good	{ 好	hao
man	的	ti
—	人	jén
	了	liao.

**An utterly useless proceeding;
a meaningless conventionality.**

Only	{ 不	<i>Pu</i>
	過	<i>kuo</i>
emptily	虛	<i>hsü</i>
responding to	應	<i>ying</i>
bygone	故	<i>ku</i>
affairs.	事	<i>shih.</i>

**This must not be regarded as a
precedent.**

Afterwards	下	<i>Hsia</i>
not	不	<i>pu</i>
constitute	爲	<i>wei</i>
rule.	例	<i>li.</i>

**It's not the slightest use your
talking in this vague indistinct
fashion.**

You	你	<i>Ni</i>
thus	{ 這	<i>chê</i>
	麼	<i>mô</i>
reticent	含	<i>han</i>
indistinct	糊	<i>hu</i>
this	其	<i>ch'i</i>
speech	辭	<i>ts'z</i>
—	的	<i>ti</i>
not	不	<i>pu</i>
count.	算	<i>suan.</i>

**A risky venture, not to be de-
pended on.**

Deluding	{ 胡	<i>Hu</i>
	弄	<i>nung</i>
situation	局	<i>chü</i>
sort of	的	<i>ti</i>
affair	事	<i>shih</i>

rely	靠	<i>k'ao</i>
not	不	<i>pu</i>
rest.	住	<i>chu.</i>

**He is rather bashful, and does
not like to meet other people.**

He	他	<i>T'a</i>
has	有	<i>yu</i>
a little	{ 點	<i>tierrh</i>
	兒	
shyness	{ 慚	<i>mien</i>
	慚	<i>tien</i>
not	不	<i>pu</i>
likes	愛	<i>ai</i>
to meet	見	<i>chien</i>
people.	人	<i>jén.</i>

**This child is very forward; he is
not at all afraid of strangers.**

This	這	<i>Chê</i>
child	{ 孩	<i>hai</i>
	子	<i>tsz</i>
very	很	<i>hên</i>
ready	乖	<i>kuai</i>
easy	便	<i>pien</i>
not	不	<i>pu</i>
distinguishes	認	<i>jén</i>
strangers.	生	<i>shêng.</i>

**He is too much accustomed to
be free and easy, so that he
can't bear any conventional
restraints.**

He	他	<i>T'a</i>
reckless	洒	<i>sa</i>
throwing off	脫	<i>t'o</i>
accustomed	慣	<i>kuan</i>

is	了	<i>liao</i>
bear	受	<i>shou</i>
not	不	<i>pu</i>
can	得	<i>té</i>
control	拘	<i>chü</i>
restraint.	束	<i>su.</i>

An unpleasing face and disagreeable of speech.

Face	面	<i>Mien</i>
bitter	苦	<i>k'u</i>
words	語	<i>ü</i>
pungent.	辣	<i>la.</i>

To leave everything till the last moment.

Just before	臨	<i>Lin</i>
battlefield	陣	<i>chén</i>
to what	磨	<i>mo</i>
the spear.	鎗	<i>ch'iang.</i>

A man of sleek and prosperous aspect.

Very	很	<i>Hén</i>
well-to-do	富	<i>fu</i>
aspect	態	<i>t'ai</i>
sort of	的	<i>tí</i>
man.	人	<i>jén.</i>

His rank is hereditary.

His	他	<i>T'a</i>
that	那	<i>na</i>
rank	爵	<i>chíoh</i>
	位	<i>wei</i>
is	是	<i>shíh</i>
generation	世	<i>shíh</i>

descending	襲	<i>hsi</i>
—	的	<i>tí.</i>

He inherited his marquisate from his ancestors.

His	{ 他的	<i>T'a</i>
marquis	{ 的	<i>tí</i>
rank	侯	<i>hou</i>
is	爵	<i>chuéh</i>
inherited	是	<i>shíh</i>
from	{ 承襲	<i>ch'êng</i>
ancestors	{ 襲	<i>hsi</i>
	{ 祖	<i>tsu</i>
	{ 上的	<i>shang</i>
—	的	<i>tí.</i>

He asked me so deferentially, how could I refuse?

He	他	<i>T'a</i>
abasing	低	<i>tí</i>
heart	心	<i>hsin</i>
lowering	下	<i>hsia</i>
temper	氣	<i>ch'i</i>
—	的	<i>tí</i>
begged	求	<i>ch'iu</i>
me	我	<i>woa</i>
I	我	<i>woa</i>
how	{ 怎麼	<i>tsém-mo</i>
	{ 推	<i>t'ui</i>
refuse	{ 辭	<i>ts'z</i>
?	呢	<i>ní.</i>

Don't put on such airs.

Don't	別	<i>Pieh</i>
thus	{ 這麼	<i>ch'é</i>
	{ 麼	<i>mō</i>

display 揚 yang

airs. 氣 ch'i.

He is a little-minded man.

He 他 T'a

is 是 shih

small 小 hsiao

utensil 器 ch'i

man. 人 jên.

I can't think of anything more just now.

Eye 目 Mu

beneath 下 hsia

think 想 hsiang

not 不 pu

produce 出 ch'u

other { 別 pieh

the 的 t'í

come. 來 lai.

What are you scowling about?

You 你 Ni

why { 怎麼 tsémmo

thus { 這麼 ché
mǒ

mournful 愁 ch'ou

eyebrows 眉 mei

not 不 pu

expand 展 chan

— 的 t'í.

To beckon silently; to make eyes at.

Eyebrows 眉 Mei

come 來 lai

eyes 眼 yen

go. 去 ch'ü.

That theatrical company are at present divided between two houses.At present { 現在 Hsien
tsai

that 這 ché

troupe { 班子 pan
tsz

divided 分 fén

bundle. 包 pao.

[Bundle in the sense of wardrobe ; costumes.]

That man is very liberal with his money.That { 那 Nái
ko

man 人 jên

very 很 hén

liberal { 大方 ta
fang

willing 肯 k'êng

spend 花 hua

money. 錢 ch'ien.

Ça va sans dire; it is undeniable.

How 何 Ho

can be proved 嘗 ch'ang

not 不 pu

so. 是 shih.

Don't be so impulsive; look before you leap.

Don't 別 Pieh

thus { 這麼 ché
mǒ

regard	顧	ku
head	頭	t'ou
not	不	pu
regard	顧	ku
tail	尾	wei
—	的	ti.
He brought the shame upon himself.		
Self	自	Tsz
procured	取	ch'ü
his	其	ch'i
shame.	辱	ju.
There's no smoke without fire.		
No	無	Wu
wind	風	fêng
not	不	pu
arise	起	ch'i
dust.	塵	ch'én.
There can't be two Kings of Brentford.		
Authority	勢	Shih
not	不	pu
both	兩	liang
stand.	立	li.
That is evident, it can be seen at a glance.		
That	那	Na
is	是	shih
apparent	顯	hsien
and	而	'rh
easily	易	i
seen	見	chien
	的	ti

one	一	i
glance	目	mu
clear.	{ 了	liao
	{ 然	jan.

Are your parents still alive?

Both	雙	Shuang
parents	親	ch'in
still	還	hai
in	在	tsui
the hall.	堂	t'ang.

How many brothers have you?

Brothers	{ 昆	Kw'én
	{ 仲	chung
how many	幾	chi
gentlemen.	位	wei.

What is your position [by age] in the family?

Honoured	尊	Tswén
order or rank.	行	hang.

Are you a married man?

Completed	{ 成	Ch'êng
	{ 了	liao
home	家	chia
—	了	liao
?	麼	mō.

My father is dead.

Family	家	Chia
austere one	嚴	yen
left	去	ch'ü
world	世	shih
has.	了	liao.

My mother is still alive.

Family	家	<i>Chia</i>
loving one	慈	<i>ts'z</i>
still	尚	<i>shang</i>
here.	在	<i>tsai.</i>

This is very common; it won't do at all.

This	這	<i>Ché</i>
is	是	<i>shih</i>
most	頂	<i>ting</i>
secondrate	次	<i>ts'z</i>
	的	<i>tí</i>
utterly	萬	<i>wan</i>
not	不	<i>pu</i>
can	可	<i>k'ó</i>
use.	使	<i>shih.</i>

If you wish to make him some return for his goodness, you should offer him a small present.

You	你	<i>Ni</i>
want	要	<i>yao</i>
requite	報	<i>pao</i>
	答	<i>ta</i>
his	他	<i>t'a</i>
	的	<i>tí</i>
goodness	好	<i>hao</i>
	處	<i>ch'u</i>
necessarily	必	<i>pi</i>
must	要	<i>yao</i>
offer	餽	<i>kuei</i>
present	送	<i>sung</i>
him	他	<i>t'a</i>
a	一	<i>i</i>

little. { 點兒 } *tierrh.*

When the ladies arrive, show them into the drawingroom.

Hall	堂	<i>T'ang</i>
guests	客	<i>k'ò</i>
come	來了	<i>lai</i>
	的	<i>liao</i>
	時	<i>tí</i>
time	候	<i>shih</i>
	兒	<i>hou</i>
take	把	<i>'rh</i>
them	他們	<i>pa</i>
	們	<i>t'a</i>
yield the way	讓	<i>mén</i>
to	到	<i>jang</i>
flowery	花	<i>tao</i>
parlour	廳	<i>hua</i>
inside.	裡	<i>t'ing</i>
		<i>li.</i>

Go and tell a carpenter to make me a dog-kennel.

Find	找	<i>Chao</i>
a	個	<i>ko</i>
wood	木	<i>mu</i>
workman	匠	<i>chiang</i>
give	給	<i>kei</i>
me	我	<i>woa</i>
make	作	<i>tso</i>
a	一個	<i>i</i>
	狗	<i>ko</i>
dog		<i>kou</i>
nest.	窩	<i>woa.</i>

horse has too severe a bit.

那 *Na*
馬 *ma*
嚼子 *chiao*
勒的 *tsz*
太利害 *lei*
太利害 *ti*
太利害 *t'ai*
太利害 *li*
太利害 *hai.*

a word in constant use;
by no means unusual, or
a heard.

這是 *Chê*
是個 *shih*
應用的 *ko*
字的 *ying*
不是 *yung*
箇冷 *ti*
字 *tsz*
字 *pu*
字 *shih*
字 *ko*
字 *lêng*
字 *tsz.*

apes are sour.

得之 *Té*
如 *chih*
玉 *ju*
失 *ü*
之 *shih*
如 *chih*
土 *ju*
土 *t'u.*

That noise is enough to make
one deaf.

That { 這個 *Chê*
响 *ko*
聲 *hsiang*
兒 { *shêrrh*
很 *hên*
利害 *li*
利害 *hai*
震 *chên*
聾 *lung*
了 *liao*
人的 *jên*
的 *ti*
耳 *erh*
朵 *to.*

I shall throw out a feeler, to
try him.

I 我 *Woa*
shall 我要 *yao*
use 拿 *na*
words 話 *hua*
try 試 *shih*
sound 探 *t'an*
try 試 *shih*
sound 探 *t'an*
him. 他 *t'a.*

You always put the cart before
the horse.

You 你 *Ni*
that { 這 *chê*
個 *ko*
人 *jên*

人 jén
 { 那 na
 麼 mǒ
 窮 ch'üung
 連 lien
 一 i
 頓 twên
 准 chwên
 飯 fan
 都 tu
 沒 mu
 有 yu.

ended not to see me.

他 T'a
 { 是 shih
 粧 chuang
 沒 mei
 { 看 k'an
 見 chien
 我 woa.

Enough about it!

算 Suan
 { 了 liao
 罷 pa.

ry not to have been in
 ou called yesterday.

day { 昨 Tso
 兒 'rh
 你 ni
 來 lai
 我 woa
 很 hên

failed 失 shih
 welcome. 迎 ying.

You won't be able to hoodwind
 me.

You 你 Ni
 gull 瞞 man
 not 不 pu
 pass 過 kuo
 me 我 woa
 go. 去 ch'ü.

His behaviour is most repre-
 hensible.

His { 他 T'a
 的 t'i
 conduct { 行 hsing
 爲 wei
 very much 很 hên
 not 不 pu
 correct 正 chêng
 flowing. 派 p'ai.

Surely he can't have gone
 already?

Surely not { 莫 Mo
 非 fei
 he 他 t'a
 gone 走 tsou
 has 了 liao
 ? 麼 mǒ.

A man with on delicacy or tact;
 no sense of shame.

Is 是 Shih
 a 箇 ko
 no 沒 mei
 disposition 性 hsing

this	{ 這	chê
	個	ko
affair	事	shih
much	狠	hên
eats	吃	ch'ih
vinegar.	醋	ts'u.

Men of the same calling are like enemies.

Same	同	T'ung
trade	行	hang
like	{ 如	ju
	同	t'ung
foes.	讐	ch'ou.

That's just like him!

He	他	T'a
thoroughly	竟	ching
is	是	shih
following	任	jên
disposition.	性	hsing.

No one could be shrewder or more wily than he.

That	{ 那	Na
	個	ko
man	人	jên
is	是	shih
wily	乖	kuai
ingenious	巧	ch'iao
not	不	pu
surpassable	過	kuo
—	的	tî.

I threatened to beat him if he did it again.

I	我	Woa
---	---	-----

threatened	{ 嚇	hsia
	唬	hu
him	他	t'a
again	再	tsai
if	要	yao
do	作	tso
that	{ 那	na
	個	ko
thing	事	shih
I	我	woa
beat	打	ta
you.	你	ni.

I wish to call upon you to-morrow.

To-morrow	{ 明	Ming
	兒	'rh
	個	ko
I	我	woa
wish	要	yao
come	來	lai
beg	請	ch'ing
instruction	教	chiao
—	呢	nî.

A very decrepit and feeble old man.

Old	老	Lao
senile	邁	mai
years	年	nien
withering	殘	ts'an
—	的	tî
man.	人	jên.

Birds of a feather flock together.

[Same] dis-	{	
trict [people]	方	Fang

because	以	<i>i</i>
[same] class	類	<i>lei</i>
assort	聚	<i>chü,</i>
together }		
things	物	<i>wu</i>
because	以	<i>i</i>
[different] }	羣	<i>ch'üin</i>
species }		
divide.	分	<i>fên.</i>

Don't speak in that roundabout fashion.

You	你	<i>Ni</i>
speak	{ 說	<i>shuoh</i>
	話	<i>hua</i>
must not	別	<i>pieh</i>
	繞	<i>jao</i>
roundabout.	{ 彎	<i>wärrh.</i>
	兒	

You drive me perfectly wild!

You	你	<i>Ni</i>
make	叫	<i>chiao</i>
me	我	<i>woa</i>
impatient	{ 急	<i>chi</i>
	的	<i>tí</i>
overflow	冒	<i>mao</i>
rage.	火	<i>ho.</i>

You shouldn't build castles in the air.

You	你	<i>Ni</i>
shouldn't	別	<i>pieh</i>
make	作	<i>tso</i>
spring	春	<i>ch'wén</i>
dreams	夢	<i>méng</i>
—	了	<i>liao.</i>

Don't dawdle so over your work.

You	你	<i>Ni</i>
do	作	<i>tso</i>
work	活	<i>hoa</i>
mustn't	別	<i>pieh</i>
pull out	拉	<i>la</i>
silks.	絲	<i>sz.</i>

That's of course; or, unnecessary to be spoken of.

Not	不	<i>Pu</i>
at	在	<i>tsai</i>
words	話	<i>hua</i>
under.	下	<i>hsia.</i>

He was indignant at the undeserved charge in spite of himself, without daring to confute it.

Not	由	<i>Yu</i>
depending on		<i>pu</i>
himself	得	<i>téh</i>
both	又	<i>yu</i>
shame	羞	<i>hsiu</i>
and	又	<i>yu</i>
grievances	委	<i>wei</i>
repressed.	曲	<i>ch'ü.</i>

He is making up his betting-book.

He	他	<i>T'a</i>
reckons	算	<i>suan</i>
loss	輸	<i>shu</i>
gain	贏	<i>ying</i>
accounts	帳	<i>chang</i>
—	了	<i>nd.</i>

When you are angry with one person, don't vent your wrath upon another.

Not	不	<i>Pu</i>
may	可	<i>k'o</i>
transpose	遷	<i>ch'ien</i>
wrath	怒	<i>nu</i>
towards	於	<i>ü</i>
others.	人	<i>jén.</i>

Isn't that enough for me to bear?

This	這	<i>Ché</i>
yet	還	<i>hai</i>
not	不	<i>pu</i>
enough	殼	<i>kou</i>
I	我	<i>woa</i>
bear	受的	<i>shou</i>
—	的	<i>tí.</i>

I bear no malice.

I	我	<i>Woa</i>
heart	心	<i>hsin</i>
in	裡	<i>li</i>
not	不	<i>pu</i>
harbour	記	<i>chí</i>
venom.	毒	<i>tü.</i>

If you make the smallest mistake, he'll be down upon you unmercifully.

You	你	<i>Ni</i>
speak	說	<i>shuoh</i>
words	話	<i>hua</i>
have	有	<i>yu</i>
a	一	<i>i</i>
little	{ 點兒 }	<i>tierrh</i>

wrong	錯	<i>ts'o</i>
he	他	<i>t'a</i>
certainly	{ 一定 }	<i>i</i>
will	要	<i>ting</i>
grind	磨	<i>yao</i>
teeth.	牙	<i>mo</i>
		<i>ya.</i>

I really must win back what I've lost (at cards.)

I	我	<i>Woa</i>
really must	{ 我須得 }	<i>hsü</i>
drag	撈	<i>ter</i>
back	回	<i>lao</i>
capital	{ 本兒 }	<i>hui</i>
come.	來	<i>pórrh</i>
		<i>lai.</i>

I catch your meaning.

I	我	<i>Woa</i>
understand	會	<i>hui</i>
idea	意	<i>i</i>
—	了	<i>liao.</i>

I missed my way.

I	我	<i>Woa</i>
walking	走	<i>tsou</i>
turned	{ 轉 }	<i>chuan</i>
bearings.	了	<i>liao</i>
	向	<i>hsiang.</i>

That doctor is no better than a quack.

That	{ 那個 }	<i>Na</i>
		<i>ko</i>
doctor	{ 大夫 }	<i>tai</i>
		<i>fu</i>

just	乃	<i>nai</i>
is	是	<i>shih</i>
an	個	<i>ko</i>
uneducated	庸	<i>yung</i>
medico.	醫	<i>i.</i>

They have all agreed upon the same price at which to sell their goods.

They	{ 他們	<i>T'a mên</i>
all	都	<i>tu</i>
equalized	齊	<i>ch'i</i>
—	了	<i>liao</i>
market price	行	<i>hang</i>
—	喇	<i>la.</i>

You should return good for evil.

You	你	<i>Ni</i>
should	得	<i>tei</i>
use	以	<i>i</i>
virtue	德	<i>té</i>
requite	報	<i>pao</i>
malice.	怨	<i>yuan.</i>

Why do you return evil for good?

You	你	<i>Ni</i>
why	{ 爲甚麼	<i>wei shémmo</i>
kindness	恩	<i>én</i>
use	將	<i>chiang</i>
enmity	警	<i>ch'ou</i>
requite.	報	<i>pao.</i>

He was killed by a fall from his horse.

He	他	<i>T'a</i>
fell	掉	<i>tiao</i>
down	下	<i>hsia</i>
horse	馬	<i>ma</i>
come	來	<i>lai</i>
thrown	摔	<i>shuai</i>
dead	死	<i>ss</i>
—	喇	<i>la.</i>

He came to play the spy upon me.

He	他	<i>T'a</i>
was	是	<i>shih</i>
peeping	窺	<i>k'uei</i>
spying at	探	<i>t'an</i>
my	{ 我的	<i>woa</i>
traces	踪	<i>tsung</i>
footsteps	跡	<i>chi</i>
come	來	<i>lai</i>
—	了	<i>liao.</i>

The character Ping is unaspirated; the character P'ing has a strong breathing.

"Ice"	冰	<i>Ping</i>
character	字	<i>tsz</i>
is	是	<i>shih</i>
rounded	圓	<i>tw'án</i>
sound	音	<i>yin</i>
"level"	平	<i>p'ing</i>
character	字	<i>tsz</i>
is	是	<i>shih</i>
sharp	尖	<i>chien</i>
sound.	音	<i>yin.</i>

I know him very well by sight.

I	我	Woa
look at	看	k'an
him	他	t'a
eyes	眼	yen
acquainted	熟	shou.
with		

His spinal cord is broken.

His	他的	T'a
	的	ti
spine	脊	chi
marrow	髓	sui
snapped	折	shé
is.	了	liao.

To throw a sprat to catch a herring.

Throw	拋	P'ao
brick	磚	chuan
secure	引	yin
jewel.	玉	ü.

The dinner-party has been postponed.

Feast	筵	Yen
guest	賓	pin
—	之	chih
project	舉	chü
temporarily	暫	chan
has been	爲	wei
changed	緩	huan
day.	期	ch'i.

He quite deserves it.

[According to]	理	Li
right		
so	所	so

must	當	tang
------	---	------

thus.	然	jan.
-------	---	------

He did not die a natural death.

He	他	T'a
not	不	pu
obtained	得	té
his proper	其	ch'i
death.	死	sz.

He had a very peaceful ending.

He	他	T'a
obtained	得	té
good	善	shan
end	終	chung
—	了	liao.

You have made a bad bargain.

That	那個	Na
	個	ko
thing	東西	tung
	西	hsi
you	你	ni
buy	買	mai
struck	打	ta
	了	liao
eyes.	眼	yen
	了	liao.

I have long wished for the honour of your acquaintance.

Long	久	Chiu
regarded	仰	yang
with respect		
great	大	ta
reputation.	名	ming.

I am going to sell my furniture by auction.

I	我	Woa
shall	要	yao
take	把	pa
my	我的	woa
	傢	ti
goods	伙	chia
	叫	hoa
call out	叫	chiao
sell	賣	mai
—	了	liao.

That table is all falling to pieces.

That	那	Na
	張	chang
table	棹	cho
	子	tsz
all	都	tu
separating	散	san
—	了	liao.

You should not imitate his example.

You	你	Ni
mustn't	別	pieh
follow	跟	kén
—	着	cho
him	他	t'a
copy.	效	hsiao.

It is impossible that he can forget your commission.

You	你	Ni
confide to	託	t'o
him	他	t'a

that	{ 這	ché
	{ 件	chien
affair	{ 事	shih
not	{ 不	pu
go so far as	{ 至	chih
	{ 於	ü
to forget	{ 忘	wang
at	{ 在	tsai
neck	{ 脖子	po
	{ 子	tsz
behind.	{ 後	hou
	{ 頭	t'ou.

I want to repaper the whole of this room.

This	這	Ché
	屋	wu
room	子	tsz
I	我	woa
want	要	yao
all over	滿	man
paste	漿	piao
stick.	糊	hu.

That sound makes my flesh creep; sets my teeth on edge.

That	{ 這	Ché
	{ 箇	ko
sound	{ 聲	shény
	{ 音	yin
I	{ 我	woa
hear	{ 聽	t'ing
	{ 着	choh
very	{ 狠	hén

flesh	肉	jou
numb.	麻	ma.
The Chinese are very various in appearance.		
China	{ 中國	Chung
		kuoh
men	人	jén
very	狠	hén
mixed	雜	tsa
sorts	項	hsiang
all	都	tu
not	不	pu
are	是	shih
one	{ 一個	i
		kò
kind.	{ 樣兒	yang
		'rh.

He is going to do it all over again.

He	他	T'a
will	要	yao
over again	{ 題另	t'i
		ling
again	再	tsai
do.	作	tso.

People of every country under heaven are all found there.

There	{ 那	Na
		'rh
are	是	shih
five	五	wu
regions	方	fang
mixed	雜	tsa
living.	處	ch'u.

I don't like living in crowded places.

I	我	Woa
not	不	pu
like	愛	ai
live	住	chu
in	在	tsai
men's	人	jén
smoke	煙	yen
thick	稠	ch'ou
close	密	mi
—	的	ti
	地方	ti
places.	{ 兒	fang
		'rh.

You must absolutely bend your whole mind and energies into the task.

You	你	Ni
necessarily	必	pi
must	得	teï
use	下	hsia
intense	死	sz
work.	{ 工	kung
		fu.
	夫	

Arrange these dollars in piles of ten each.

You	你	Ni
take	把	pa
these	{ 這	ché
		hsieh
foreign	些	
	洋	yang
coins	錢	ch'ien

ten	{ 十	<i>shih</i>
	個	<i>ko</i>
one	一	<i>i</i>
heap.	{ 羈兒	<i>lo'rh.</i>

If you always keep your engagements, people will not lose confidence in you.

Fix	定	<i>Ting</i>
and	而	<i>'rh</i>
not	不	<i>pu</i>
change	移	<i>i</i>
not	不	<i>pu</i>
may	可	<i>k'o</i>
lose	失	<i>shih</i>
trust.	信	<i>hsin.</i>

You mustn't regard that affair as child's play.

This	{ 這	<i>Ché</i>
	個	<i>ko</i>
affair	事	<i>shih</i>
you	你	<i>ni</i>
mustn't	別	<i>pieh</i>
regard as	當	<i>tang</i>
child's	兒	<i>'rh</i>
play.	戲	<i>hsi.</i>

He has become aged through much care.

He	他	<i>T'a</i>
on account of	{ 因	<i>yin</i>
	爲	<i>wei</i>
exercising	操	<i>ts'ao</i>
mind	心	<i>sin</i>

aged	老了	<i>lao</i>
—	了	<i>liao.</i>

Clear out!

Roll	滾	<i>Kwén</i>
—	罷	<i>pa.</i>

Ask yourself whether you have not acted wrongly!

This	這	<i>Ohé</i>
affair	事	<i>shih</i>
you	你	<i>ni</i>
must	{ 須	<i>hsü</i>
	得	<i>tei</i>
self	自	<i>tsz</i>
reprimand.	責	<i>tsé.</i>

He was dreadfully gammoned in that business.

He	他	<i>T'a</i>
that	{ 那	<i>na</i>
	一	<i>i</i>
	件	<i>chien</i>
affair	事	<i>shih</i>
suffered	被	<i>pei</i>
others	人	<i>jén</i>
be fool	愚	<i>ü</i>
handle	弄	<i>nung</i>
—	了	<i>liao.</i>

He has made an utter mess of it

He	他	<i>T'a</i>
handled	弄	<i>nung</i>
adroitness	巧	<i>ch'iao</i>
accomplished	成	<i>ch'êng</i>
stupidity	拙	<i>cho</i>
—	了	<i>liao.</i>

That writing isn't dry yet; take care not to smudge it.

That	{ 那	<i>Na</i>
	個	<i>ko</i>
character	字	<i>tsz</i>
yet	還	<i>hai</i>
has not	沒	<i>mei</i>
dried	乾	<i>kan,</i>
mustn't	別	<i>pieh</i>
rub	蹭	<i>ts'êng</i>
—	了	<i>liao.</i>

Wipe the mud off your boots (on to the door-mat.)

You	你	<i>Ni</i>
take	把	<i>pa</i>
feet	脚	<i>chia</i>
upon	上	<i>shang</i>
—	的	<i>tí</i>
mud	泥	<i>ni</i>
rub	蹭	<i>ts'êng</i>
a	一	<i>i</i>
rub.	蹭	<i>ts'êng.</i>

The buttons on this sofa are all loose; they must be drawn in deeper.

Reclining	躺	<i>T'ang</i>
chair	椅	<i>i</i>
upon	上	<i>shang</i>
—	的	<i>tí</i>
buttons	{ 鈕	<i>niu</i>
	子	<i>tsz</i>
all	都	<i>tu</i>
floating	{ 浮	<i>fou</i>
	着	<i>chō</i>

you	你	<i>ni</i>
must	得	<i>teí</i>
for (me)	給	<i>kei</i>
fasten	釘	<i>ting</i>
press	趾	<i>t'sz</i>
firmly.	實	<i>shih</i>
—	了	<i>liao.</i>

Stretch it tight; there must be no wrinkles in it.

Stretch	綑	<i>Péng</i>
tight	緊	<i>chin</i>
—	了	<i>liao</i>
mustn't	{ 不	<i>pu</i>
	要	<i>yao</i>
be	有	<i>yu</i>
wrinkles.	{ 塊	<i>tou</i>
	兒	<i>'rh.</i>

Arrange that book in order of its volumes.

You	你	<i>Ni</i>
take	把	<i>pa</i>
that	{ 這	<i>chē</i>
	一	<i>i</i>
	部	<i>pu</i>
book	書	<i>shu</i>
according to	{ 按	<i>an</i>
	着	<i>chō</i>
series	次	<i>t'sz</i>
order	序	<i>hsü</i>
arrange	落	<i>loa</i>
—	着	<i>chō.</i>

Arrange these books in good order, keeping each distinct from the others.

You	你	Ni
take	把	pa
these	{ 這些	ché
	部	hsieh
books	書	pu
divide	分	shu
	清楚	fén
clearly	{	ch'ing
	楚	ch'u
each	各	ko
according to	按	an
each	各	ko
sort	類的	lei
—	的	tí
place	擺	pai
—	着	chō.

He has gone on a tour of inspection to the ports.

He	他	T'a
patrol	巡	hsiün
inspect	閱	yueh
sea	海	hai
ports	口	k'ou
gone	去	ch'ü
has.	了	liao.

Bad laws ought to be abrogated.

Bad	非	Fei
laws	法	fa
certainly	必	pi
must	須	hsü
abrogate	廢	fei

and	而	'rh
not	不	pu
use.	用	yung.

He brought his trouble on himself, and is not to be pitied.

He	他	T'a
did	是	shih
self	是	tsu
bring	自找	chao
trouble	{ 吃	ch'ih
	虧	k'uei
not	不	pu
enough	足	tsu
make	爲	wei
pity.	惜	hsi.

That man squints.

He	他	T'a
is	是	shih
an	個	ko
obliqued	斜	hsieh
eyed-one	眼	{ yërrh.
—	兒	

Don't squint!

Don't	別	Pieh
slant	乜	nieh
squint	斜	hsieh
—	着	chō
eyes.	{ 眼	{ yërrh.
	兒	

The thread used must be stouter.

You	你	Ni
take	拿	na
—	的	tí

thread	線	hsien
must	得	tei
use	用	yung
stout	獎	chuang
a little	{ 點兒 }	tierrh
—	的	ti.
This stuff is not quite the same as that.		
This	{ 這個 }	Ché
		ko
material	{ 裁料 }	ts'ai
		liao
compared with	比	pi
that	{ 那個 }	na
		ko
different	{ 怎麼 }	tsén
		mà
a	一	i
little.	{ 點兒 }	tierrh.
[The use and pronunciation of 怎麼 given here are peculiar to Peking, and unrecognised by dictionaries.]		
Don't exaggerate so.		
You	你	Ni
in speaking	{ 說話 }	shuoh
		hua
shouldn't	別	pieh
thus	{ 這麼 }	ché
		mo
expand	張	chang
enlarge	大	ta
—	其	ch'i
words.	詞	t'sz.

That's your affair; you will be answerable.

That	那	Na
is	是	shih
at	在	tsai
your	{ 你的 }	ni
		ti
body	身上	shén
upon.	上	shang.

Those two are very thick.

They	{ 他們 }	T'a
		mén
two	{ 兩個人 }	liang
		ko
men	人	jén
very	很	hén
attached	親	ch'in
close.	密	mi.

It is necessary to make use of copulative particles in composition, to join the sentences together.

Transacting	辦	Pan
pen	筆	pi
ink	墨	mòh
—	的	ti
business	事	shih
take	把	pa
words	話	hua
want	要	yao
to join	連	lien
	{ 在一塊兒 }	tsai
		i
together		kuai
		'rh

must	{ 總得 }	<i>tsung</i>
		<i>tei</i>
have	有	<i>yu</i>
a	個	<i>ko</i>
passing over	過	<i>kuo</i>
particle.	{ 文兒 }	<i>wérh.</i>

Don't loiter.

Don't	別	<i>Pieh</i>
exhibit	賣	<i>mai</i>
foolishness	慳兒	<i>tsârh.</i>
—		

For this the character 獸 is sometimes used.

He always over-colours his statements; draws the long bow.

He	他	<i>T'a</i>
speaking	{ 說話 }	<i>shuah</i>
		<i>hua</i>
entirely	{ 竟是 }	<i>ching</i>
		<i>shih</i>
being	有	<i>yu</i>
twigs	{ 枝兒 }	<i>chirrh</i>
adds	添	<i>t'ien</i>
leaves.	{ 葉兒 }	<i>yérh.</i>

That is entirely superfluous.

That	{ 這個 }	<i>Ché</i>
		<i>ko</i>
all	都是	<i>tu</i>
is	是	<i>shih</i>
painting	畫	<i>hua</i>

a snake	蛇	<i>shéh</i>
adding	添	<i>t'ien</i>
legs.	足	<i>tsu.</i>

In a word, I don't believe in him.

	{ 總而言之 }	<i>Tsung</i>
In a word		<i>'rh</i>
		<i>yen</i>
		<i>chih</i>
I	我	<i>woa</i>
not	不	<i>pu</i>
esteem	{ 寶服 }	<i>pin</i>
		<i>fu</i>
him.	他	<i>t'a.</i>

I consider him a hypocrite.

I	我	<i>Woa</i>
regard	看	<i>k'an</i>
him	他	<i>t'a</i>
as being	是	<i>shih</i>
man's	人	<i>jén</i>
face	面	<i>mien</i>
beast's	獸	<i>shou</i>
heart.	心	<i>hsin.</i>

If you want to see him, you'll have to tip the gatekeeper.

You	你	<i>Ni</i>
if want	要	<i>yao</i>
see	見	<i>chien</i>
him	他	<i>t'a</i>
	{ 總得有 }	<i>tsung</i>
there must be		<i>ter</i>
		<i>yu</i>
gate	門	<i>mén</i>
packet.	包	<i>pao.</i>

She died in childbed.

She	他	T'a
is	是	shih
month	月	yueh
disorder	疾	chi
illness	病	ping
dead	死	sz
—	了	liao.

Is the child born yet?

Child	{ 孩	Hai
	{ 子	tsz
alighted on	{ 落	lao
	{ 了	liao
grass	{ 草	ts'ao-rh
	{ 兒	
has	了	liao
?	嗎	ma.

It is still-born.

It is	是	Shih
on the grass	草	ts'ao
annihilated.	{ 滅	mieh
	{ 了	liao.

Can you or can't you? Don't be so long in making up your mind.

Do	行	Hsing
not	不	pu
do	行	hsing,
you	你	ni
give	給	kei
me	我	woa
a	個	ko
prompt	快	k'uai
disposition.	性	hsing.

I'm afraid to promise; there is some difficulty in the way.

I	我	Woa
think	想	hsiang
yet	還	hai
—	{ 怎	tsên
	{ 麼	mà
	{ 一	i
a little.	{ 點	
	{ 兒	tierrh.

(The words 'tsên-mà' are untranslatable in this connection. They imply an unreasonableness to grant the request preferred, and are used when the person applied to does not wish to accede and yet shrinks from refusing flatly.)

You must give me a lucid and thorough explanation of this figure of speech.

This	{ 這	Ché
	{ 個	ko
metaphor	{ 比	pi
	{ 喻	ü
you	你	ni
must	{ 總	tsung
	{ 得	te'
for	給	kei
me	我	woa
explain	講	chiang
thoroughly	透	t'ou
perspicaciously.	澈	ch'é.

That sentence is almost unpronounceable.

That	這	Ché
is	是	shih
an	個	ko
entangling	繞	jao
mouth	口	k'ou

stanza. { 令 ling
兒 'rh.
These two things may be fairly
bartered for one another.

These { 這 Ohé
two { 兩 liang
 { 個 ko
things { 東 tung
 { 西 hsi
substitute 抵 ti
pledge 換 huan
— 的 t'í
pass 過 kuo
— 兒 'rh.

I read that book for four hours
on end, without taking my eyes
off it.

I { 我 Woa
took { 把 pa
that { 那 na
 { 個 ko
book { 書 shu
not { 不 pu
diverting { 錯 ts'ò
eyes' { 眼 yen
pupils { 珠 chu
 { 兒 'rh
— 的 t'í
read { 看 k'an
 { 了 liao
four { 四 sz
 { 點 tien
hours' { 鐘 chung
 { 的 t'í

time. { 工 kung
夫 fu.

You ought to show a little mag-
nanimity.

You { 你 Ni
should { 總 tsung
 { 得 t'et
have { 有 yu
a little { 點 tierrh
 { 兒
forbearance { 涵 han
 { 養 yang.

Try and put up with the dis-
appointment patiently.

You { 你 Ni
although { 雖 sui
 { 然 jan
ashes { 灰 hui
heart { 心 hsin
yet { 也 yeh
should { 得 t'ei
bear with { 包 pao
 { 含 han
a little. { 點 tierrh
 { 兒

He is an albino.

He { 他 T'a
is { 是 shih
a { 個 ko
naturally { 天 t'ien
old { 老
one. { 兒 } l'ao-rh.

I'm a good customer of yours,
and you shouldn't overcharge
me so shamefully.

I	我	Woa
often	常	ch'ang
patronise	照	chao
regard	顧	ku
you	你	ni
you	你	ni
mustn't	別	pieh
impose on	訛	ēgh
me.	我	woa.

Are you musical?

You	你	Ni
versed in	通	t'ung
sound	音	yin
rules	律	lü
?	麼	mō.

Whatever you do, don't forget it;
make an effort to remember.

You	你	Ni
must	要	yao
firmly	牢	lao
firmly	牢	lao
carefully	謹	chin
remember	記	chi
—	的	ti
mustn't	別	pieh
forget	忘	wang
—	了	liao.

What is your particular line, [of
talent, business, &c.]

You	你	Ni
are	是	shih

what	{ 甚麼 }	shēmō
foot	脚	chieh
colour.	色	sè.

The costumes of that theatrical
troupe are very fine.

That	{ 他 }	Ta
	{ 那 }	na
troupe	{ 班 }	pan
	{ 子 }	tss
costumes	{ 行 }	hsing
	{ 頭 }	t'ou
very	狠	hén
fresh	新	hsin
bright.	鮮	hsien.

Don't use such offensive expres-
sions to me.

You	你	Ni
mustn't	別	pieh
towards	和	hai
me	我	woa
play	耍	shua
common	貧	p'in
mouth.	嘴	tsui.

Dimples in the cheek when smil-
ing.

Once	一	I
smiling	笑	hsiao
face	臉	lien
upon	上	shang
are	有	yu
two	倆	lia
wine	酒	chiu

... I am paying you to
a great expense.

Cause	叫	Chiao
you	你	ni
to waste	破	p'o
money.	鈔	ch'ao.

What he heard was very bitter
to him, but he didn't dare to
speak.

He	他	T'a
was	是	shih
a dumb	{ 啞	ya
man		吧
eating	吃	ch'ih
gentian	{ 黃連	huang
		連
bitterness	苦	k'u
at	在	tsai
heart	心	hsin
in.	裏	li.

A very witty, amusing expres-
sion.

A	{	一	I
		句	chü
		俏	ch'iao
		皮	p'i
very winsome	{	話	hua
		兒	'rh.
phrase.			

He is disgracefully extravagant
on things he cannot afford; or,
which he ought not to buy.

He	他	T'a
altogether	竟	ching

spendthrift.	{ 種	chung.

This composition of yours is
really perfect!

Your	{ 你的	Ni	
		ti	
fine		佳	chia
work		作	tso
elaborate	{ 工穩	kung	
		wên	
—	的	ti	
very.	很	hên.	

I don't want to show off my own
deficiencies.

Not	不	Pu
necessary	必	pi
to exhibit	獻	hsien
imperfections	醜	ch'ou
—	罷	pa.

You mustn't judge of all by one,
or a few.

Not	不	Pu
can	能	nêng
generality	概	kai
and	而	'rh
reason	論	lwên
about.	之	chih.

To tell you the actual truth.

Truly	實	Shih
not	不	pu

mutually 相 *hsiang*
deceiving. 瞞 *man.*

You shouldn't be so tenacious, or inflexible.

Not 不 *Pu*
need 必 *pi*
thus { 那 *na*
 { 麼 *mo*
bigoted 拘 *chü*
stubborn. 泥 *ni.*

It is always well to be in the fashion.

Whatever { 甚 } *Shémmo*
 { 麼 }
affair 事 *shih*
ought to { 總 *tsung*
 { 得 *te*
search out { 講 *chiang*
 { 究 *chiu*
seasonable 時 *shih*
clothes 衣 *i*
ancient 古 *ku*
pictures. 畫 *hua.*

I am afraid he may have some secret entanglement.

I 我 *Woa*
fear { 恐 *k'ung*
 { 怕 *p'a*
he 他 *t'a*
privately { 私 *sz*
 { 下 *hsia*
has 有 *yu*
some { 甚 } *shémmo*
 { 麼 }

enveiglement 勾 *kou*
job. 當 *tang.*

Don't you interfere with us.

You 你 *Ni*
mustn't 別 *pieh*
interfere in { 干 *kan*
 { 預 *ü*
our { 我 *woa*
 { 們 *mén*
 { 的 *tí*
affairs. 事 *shih.*

She has had a little boy.

She 他 *T'a*
added 添 *t'ien*
has 了 *liao*
a { 一 *i*
 { 個 *ko*
little 小 *hsiao*
son. 子 *tsz.*

The handiwork is most delicate.

Hand 手 *Shou*
work 工 *kung*
most 甚 *shén*
fine. 細 *hsi.*

A table inlaid with mosaic.

Five 五 *Wu*
coloured 彩 *ts'ai*
stone 石 *shih*
inlaid 嵌 *ch'ien*
— 的 *tí*
a { 一 *i*
 { 個 *ko*

table. { 桌子 *cho*
 tsz.

I am much obliged to you for the loan of your horse.

Stranger 生 *Shéng*

received 受 *shou*

your { 你的 *ni*

horse. { 馬 *ma.*

This place must be properly arranged, or put to rights; as a drawing-room, or garden to be laid out.

This { 這個 *Ché*
 ko

place { 地方 *ti*
 fang

must 得 *'rh*

add 點 *tei*

mend 綴 *tien*

add 綴 *chui*

mend. 綴 *tien*

綴 *chui.*

It won't do if I can't get somebody to help me in this matter.

This { 這件 *Chéi*
 chien

affair 事 *shih*

if not 非 *fei*

get 託 *t'o*

somebody 人 *jén*

arrange 布 *pu*

determine 置 *chi*

no 不 *pu*

go. 行 *hsing.*

I should be only too glad to—do, or get, it.

That 那 *Na*

is 是 *shih*

I 我 *woa*

seek { 求 *ch'iu*

not 之 *chih*

get 得 *pu*

— 的 *tè*

He is very simple in his tastes.

He 他 *T'a*

plain 樸 *p'u*

simple 素 *su*

— 的 *ti*

very. 很 *hén.*

We must stand up for one another in this affair.

This { 這件 *Chet*
 chien

affair 事 *shih*

we { 咱 *t'sa*

must 們 *mén*

mutually { 得 *ter*

partial { 彼 *pi*

protect { 此 *t'sz*

— 偏 *p'ien*

a little. { 護 *hu*

{ 着 *chó*

{ 點 *tierrh.*

I fancy he is hiding something from us.

I 我 *Woa*

regard	看	k'an
him	他	t'a
as if	像	hsiang
having	有	yu
a little	{ 點兒 }	tierrh
secret	隱	yin
matter.	情	ch'ing.

Don't make a butt, or laughing-stock, of me.

You	你	Ni
musn't	別	pieh
use	拿	na
me	我	woa
apply	取	ch'ü
laughter	笑	} hsiaorrh.
—	兒	

I tried to turn the conversation into another channel.

I	我	Woa
wished	{ 想着 }	hsiang chö
to use	拿	na
words	話	hua
take	把	pa
it	他	t'a
diverge	支	chih
open.	開	k'ai.

It's not a play, it's a miscellaneous entertainment.

Not	不	Pu
is	是	shih
drama	戲	hsi

entirely	竟	ching
is	是	shih
mixed	雜	tsa
entertainment.	{ 耍兒 }	shwärrh.

Let's take a short cut.

We	{ 我們 }	Woa mên
go	走	tsou
cross-cut	抄	ch'ao
road	道	} taorrh.
—	兒	
!	罷	pa.

It isn't necessary to encourage his visits.

Not	不	Pu
need	必	pi
beckon	招	chao
excite	惹	jé
him	他	t'a
to come.	來	lai.

Don't put him out of countenance [by ignoring his presence, not speaking to him, etc.]

Don't	別	Pieh
shame	臊	sao
—	着	chö
him.	他	t'a.

I only sing [or play] by ear.

My	我	Woa
that	這	chê
sound	音	yin
rules	律	lû

only	{	不過	pu
		是	kuo
is		聽	shih
hearing		了	t'ing
able	{	會	hwuy
		了	liao
—		的	tī.

Are you a siu-ts'ai?

You	{	您	Nin
entered		進	chin
have		過	kuo
study		學	hsueh
—		嗎	mǎ.

Are you a chū-jen?

Now	{	現在	Hsien
		是	tsai
are		會	shih
able to		試	hwuy
compete		麼	shih
?			mǒ.

I am only a siu-ts'ai.

I	{	我	Woa
now		現在	hsien
		是	tsai
am		鄉	shih
village		試	hsiang
competed.			shih.

Are you a chin-shih?

You	{	您	Nin
		現在	hsien
now		是	tsai
are			shih

twice	兩	liang
placarded?	榜	pang?

I am — [whatever may be the degree referred to.]

Good luck	僥	Chiao
fortunate	幸	hsing
passed	過	kuo
—	了	liao.

What has been the lowest reading of your thermometer hitherto?

Your	{	您的	Nin
		寒	tī
cold		暑	han
heat		表	shu
watch		至	piao
up to		今	chih
now		退	chin
recede		到	t'ui
to		多	tao
how many	{	多少	to
degrees.		分	shao
			fên.

Turn up the lamp.

You	你	Ni
turn	揸	ning
a	一	i
turn	揸	ning
lamp	燈	têng
—	罷	pǎ.

Turn down the lamp.

Take	把	Pa
lamp	燈	têng
towards	往	wang

back	回	<i>hui</i>
come	來	<i>lai</i>
turn	掉	<i>ning</i>
a	一	<i>i</i>
turn.	掉	<i>ning.</i>

The temptation was too great for him.

He 他 *T'a*

could not withstand { 攔不住 *kô pu chu*

that { 那個 *na ko*

leading 引 *yin*

enticement. 誘 *yu.*

Those two materials don't suit each other in colour.

These 這 *Che*

two { 兩個 *liang ko*

materials { 材料 *ts'ai liao*

have 有 *yu*

a little { 點兒 *tiërrh*

opposing 靠 *k'ao*

colours. 色 *shai.*

He treats his family connections with favouritism or partiality.

He 他 *T'a*

in treating 待 *tai*

own 本 *pén*

family { 家兒 *chiárrh*

has	有	<i>yu</i>
partially	偏	<i>p'ien</i>
protection.	庇	<i>p'i.</i>

I'm afraid it will lead to reflections being cast upon [us, you, etc., according to the sense.]

Fear { 恐怕 *K'ung p'a*

cause 招 *chao*

others 人 *jén*

to judge 物 *wu*

criticise. 議 *i.*

If you go there, I am willing to accompany you.

You 你 *Ni*

if { 若是 *joh shih*

thither { 上那兒 *shang nãrrh*

go 去 *ch'ü*

I 我 *woa*

may { 可以 *k'o i*

follow 附 *fu*

steed. 驥 *chi.*

I should like to put up here for a few days.

I 我 *Woa*

want 要 *yao*

at 在 *tsai*

here { 這兒 *chërrh*

temporarily	{ 盤	<i>p'an</i>
stay	{ 桓	<i>huan</i>
some	幾	<i>chi</i>
days.	天	<i>t'ien.</i>

Excellent every way; (said of a plan, a landscape, a house—of anything, in fact.)

Not	未	<i>Wei</i>
can be proved	嘗	<i>ch'ang</i>
not	不	<i>pu</i>
admirable.	佳	<i>chia.</i>

That man never says what he really means, or thinks.

His	他	<i>T'a</i>
that	{ 那	<i>na</i>
	{ 個	<i>ko</i>
talk	話	<i>hua</i>
all	都	<i>tu</i>
is	是	<i>shih</i>
contrary-to	違	<i>wei</i>
heart	心	<i>hsin</i>
's	之	<i>chih</i>
reasoning.	論	<i>lwên.</i>

Speak frankly; tell me what you really think.

You	你	<i>Ni</i>
should	{ 總	<i>tsung</i>
	{ 得	<i>te</i>
heart	心	<i>hsin</i>
mouth	口	<i>k'ou</i>
as if	如	<i>ju</i>
one.	一	<i>i.</i>

I have been kept in the back-ground, or had bad luck, all my life.

I	我	<i>Woa</i>
stagnated	潦	<i>lao</i>
subverted	倒	<i>tao</i>
have	了	<i>liao</i>
one	一	<i>i</i>
generation.	{ 輩	<i>pei</i>
	{ 子	<i>tsz.</i>

Perfectly free from care or passion; heart-whole.

Heart	心	<i>Hsin</i>
within	裏	<i>li</i>
empty	空	<i>k'ung</i>
empty	空	<i>k'ung</i>
hollow	洞	<i>t'ung</i>
hollow	洞	<i>t'ung</i>
in the least } degree }	毫	<i>hao</i>
without	無	<i>wu</i>
rocks	礪	<i>lei</i>
stones.	礪	<i>k'uai.</i>

Why are you so ungrateful to me?

You	你	<i>Ni</i>
why	{ 怎	{ <i>tsém-mo</i>
	{ 麼	
thus	{ 這	<i>chê</i>
	{ 麼	<i>mo</i>
slight	辜	<i>ku</i>
disregard	負	<i>fu</i>
my	{ 我	<i>woa</i>
	{ 的	<i>ti</i>

good intentions.	好心	hao hsin.	stroke him.	抄他	sô t'a.
He presumes upon his intimacy with me.			His residence is not a bowshot from here.		
He	他	T'a	He	他	T'a
relies	倚	i	lives	住的	chu
presumes	仗	chang	—	的	tî
—	着	chô	from	離	li
our	{ 咱們的	tsa	here	{ 這兒 }	chirrh
		men	separated	隔	kô
intimacy.	{ 交情	tî	not	不到	pu
		chiao	up to	到	tao
		ch'ing.	one	一	i
You are always going for me!			arrow	箭	chien
You	你	Ni	far.	遠	yuen.
altogether	盡	chin	The time passes very fast.		
are	是	shih	Light	光	Kuang
scooping	挖	wa	shade	陰	yin
opening	刻	k'u	very	甚	shên
me.	我	woa.	fast.	快	k'uai.
If he cuts up rough, just soothe him down; soothe him a bit.			This flower is not full-blown.		
He	他	T'a	This	這	Chê
if	{ 若是	joh	flower	{ 花兒 }	hwarrh
	{ 是	shih	has not	沒	mei
quarrelsome	鬧	nao	opened	開	k'ai
disposition	性	hsing	fully	足	tsu
you	你	ni	—	呢	nî.
just	就	chiu	He passed himself off under an alias.		
rub	摩	mô	He	他	T'a
stroke	抄	sô	was	是	shih
rub	摩	mô			

feigning	冒	mao
name	名	ming
assuming	頂	ting
substitution	替	t'i
—	了	liao.

We will decide when we see how the land lies.

We	{ 我們	Woa mên
see	見	chien
circumstances	景	ching
produce	生	shéng
opinion.	情	ch'ing.

That officer has received a prefecture in the provinces.

That	{ 那位	Na wei
mandarin	{ 官	kuan
despatched	府	fu
—	放	fang
—	了	liao
circuit	道	tao
—	啦	lă.

Are you willing thus to confer honour upon me? [by coming to my house, etc.]

You	你	Ni
are willing	肯	k'êng
to confer	賞	shang
countenance	臉	lien
?	麼	mô.

To please another; to anticipate his wishes.

Realise	體	T'i
---------	---	-----

help	貼	t'ieh
others.	人	jén.

That is only an ex-parte statement; one side of the question.

This	這	Ohé
only	{ 不過	pu kuo
is	是	shih
one	一	i
side	面	mien
's	之	chih
argument.	辭	t'sz.

It isn't necessary for us to move in the matter; let us wait to see how it will turn out of itself.

We	{ 我們	Woa mên
not	不	pu
need	用	yung
move	動	tung
hand	手	shou,
not	不	pu
equal to	如	ju
awaiting	聽	t'ing
its	其	ch'i
spontaneity.	{ 自然	tsz jan.

That man has taken cold.

That	{ 那個	Na ko
man	人	jén
received	受	shou.

has 了 liao
 a cold. { 感冒了 liao.
 冒了 liao.

It is impossible here to translate "kan-mao" either separately or literally.

Are you any better?

Honourable 貴 Kuei
 complaint 恙 yang
 well 好了 hao
 — 了 liao
 ? 麼 mǎ.

The child died of convulsions.

Child { 孩子 Hai
 子 tsz
 is 是 shih
 convulsed 抽 ch'ou
 palsy 瘋 fēng
 died 死 sz
 — 了 liao.

I must fulfil my engagement [with him] to-day.

I 我 Wo
 to-day { 今日 chin
 日 jīh
 must 得 tei
 repair to 赴 fu
 engagement 約 yueh
 go. 去 ch'ü.

This book is of very unequal merit.

This 這 Ohé
 book 書 shu
 mixed 駁 po

variegated 雜 tsa
 not 不 pu
 homogeneous. 純 shwén.

Of no settled occupation or residence; a rover.

Drifting 漂 P'iao
 flowing 流 liu
 not 不 pu
 fixed. 定 ting.

You never stir out of the house.

Your { 你的 Ni
 的 ti
 foot 足 tsu
 a long time 老 lao
 not 不 pu
 emerges from 出 ch'u
 doorway. 戶 hu.

Very uncomfortable and ill at ease; as in society, or from an uneasy conscience.

Cramped 偏 Kü
 pressed 促 ts'u
 not 不 pu
 tranquil. 安 an.

King, Queen, Bishop, Knight, Castle and Pawn.

Generalissimo { 元 Yuen
 帥 shuai,
 lady { 夫人 fu
 人 jén,
 scholar 士 shih,
 horse 馬 ma,
 fortress { 砲 p'ao
 臺 t'ai,

foot-soldier. { 兵卒 ping
tsu.

I have taken his bishop.

I 我 Wo a

have { 吃 ch'ih
devoured { 了 liao

his { 他的 t'a
tx

scholar. 士 shih.

[My] King is in check to [your] Knight.

Generalissimo { 元 Yuen
帥 shuai

is the subject { 被 pei
of {

horse 馬 ma

attack. { 攻 kung
打 ta.

When the King is in check, he must get out of it.

Generalissimo { 元 Yuen
帥 shuai

subject of 被 pei

attack 攻 kung

must { 總 tsung
得 tei

evade 躲 to

escape. 避 pi.

The King cannot move into check.

Generalissimo { 元 Yuen
帥 shuai

not 不 pu

can 能 neng

himself { 自己 tss
chi

move 挪 nó

to 到 tao

check { 被 pei
攻 kung

place. 處 ch'u.

The queen, bishop, and cast may move any number squares.

Lady { 夫人 Fu
jén

fortress { 砲 p'ao
臺 t'ai

scholar 士 shih

all 都 tu

not 不 pu

restricted to 拘 chü

steps' 步 pu

number 數 shu

walk. 走 tsou.

The castle moves straight either forward or backward, lateral or longitudinally; the bishop moves diagonally; the queen can move in all directions.

Fortress { 砲 P'ao
臺 t'ai

is 是 shih

horizontally 橫 hêng

perpendicularly 豎 shu

advancing 進 chin

retiring 退 t'ui

straight 直 chih

walks	走	tsou;
scholar	士	shih
is	是	shih
transversely	{ 斜着	hsieh chō
walks	走	tsou;
lady	{ 夫人	fu jên
eight	八	pa
sides	面	mien
all	都	tu
can	能	nêng
walk.	走	tsou.

The knight moves three squares in a right angle, and can pass over other pieces.

Horse	馬	Ma
is	是	shih
turning	拐	kuai
corner	角	chiao
walks	走	tsou
three	三	san
steps	步	pu,
if are	有	yu
pieces	子	tsz
in the way	{ 擋着	tang chō
also	也	yeh
can	能	nêng
jump	跳	t'iao
over	過	kuo
go.	去	ch'ü.

Checkmate!

Generalissimo	{ 元帥	Yuen shuai
is dead.	{ 死了	sz liao.

Pawns move forward one square; but in taking other pieces they move one square diagonally.

Foot-soldiers	{ 兵卒	Ping tsu
are	是	shih
towards	往	wang
front	前	chien
walking	走	tsou
one	一	i
step	步	pu
if want	要	yao
devour	吃	ch'ih
other	{ 別的	pieh ti
pieces	{ 子兒	tsz 'rh
are	是	shih
diagonally	斜	hsieh
walking	走	tsou
one	一	i
step.	步	pu.

I will never forget your kindness to my dying day.

Your	{ 你的	Ni ti
kindness	{ 好處	hao ch'ü
cause	叫	chiao

me	我	woa
no	沒	mo
teeth	齒	ch'ih
not	不	pu
forget.	忘	wang.

I think of you morning, noon and night.

You	你	Ni
cause	叫	chiao
me	我	woa
dawn	朝	chao
ponder	思	sz
evening	暮	mu
think.	想	hsiang.

He's a professional bully.

That	{ 這	Ché
	{ 個	ko
man	人	jén
is	是	shih
an eating	吃	ch'ih
force	硬	ying
rice	飯	fan
one.	的	tí.

You will have to give him a tip - of money.

You	你	Ni
must	{ 總	tsung
	{ 得	teí
give	給	kei
him	他	t'a
a	個	ko
	{ 開	k'ai
	{ 發	fah
douceur.	{ 兒	'rh.

He treats me like a total stranger.

He	他	T'a
threats	待	tai
me	我	woa
same as	{ 如	ju
	{ 同	t'ung
path	陌	mò
road	路	lu
man	人	jén
one	一	i
sort.	樣	yang.

This composition must be touched up again.

This	這	Ché
composition	{ 佳	chia
	{ 作	tso
must	得	teí
renovate	修	hsiu
patch up	飾	shih
a	一	i
time.	回	hway.

I dare not eat that; I am on diet.

I	我	Woa
not	不	pu
dare	敢	kan
eat	吃	ch'ih
that	{ 這	ché
	{ 個	ko
I	我	woa
now	{ 現	hsien
	{ 在	tsai
am	是	shih

placing a } 忌 *chi*
restraint on } 口 *k'ou.*
mouth.

His skill overtops that of anybody else in the whole capital.

His } 他 *T'a*
 } 的 *ti*
hand } 手 *shou*
craft } 藝 *i*
presses } 壓 *ya*
downward } 倒 *tao*
— } 了 *lǎ*
all } 滿 *man*
capital } 京 *ching*
city. } 城 *ch'êng.*

He has only one forte; can do nothing else.

He } 他 *T'a*
only } 只 *chi*
has } 有 *yu*
one } 一 *i*
ability's } 技 *chi*
 } 之 *chi*
development. } 長 *ch'ang.*

He is the only one who can do this particular thing.

He } 他 *T'a*
is } 是 *shih*
only one } 專 *chuan*
 } 門 *mên*
walk } 行 *hsing*
this } 這 *chê*
one } 一 *i*
road } 道 *tao*
— } 的 *ti.*

To have a port-wine stain on the face.

Face } 臉 *Lien*
upon } 上 *shang*
is } 有 *yu*
red } 硃 *chu*
gravel } 砂 *sha*
mark. } 迹 *chih.*

To tremble till the teeth chatter.

Trembling } 抖 *Tou*
 } 的 *ti*
teeth } 牙 *ya*
 } 齒 *ch'ih*
together } 對 *tui*
strike. } 碰 *p'êng.*

Don't pretend you can't hear me (said to an idle or unwilling servant.)

Don't } 別 *Pieh*
pretend } 粧 *chuang*
deaf } 聾 *lung*
make-believe } 做 *tso*
dumb. } 啞 *ya.*

He gives credence to every idle rumour afloat.

He } 他 *T'a*
entirely } 盡 *chin*
is } 是 *shih*
mistakenly } 誤 *wu*
believing } 信 *hsin*
floating } 浮 *fou*
words. } 言 *yen.*

Authorities and subordinates.

Upper } 上 *Shang*

officers	司	sz
dependant	屬	shu
officers.	員	yuen.

Don't be too hard upon me; give me the benefit of the doubt.

You	你	Ni
give	給	kei
me	我	woa
leave	留	liu
a	一	i
little	{ 點兒 }	tierrh
allowance.	{ 分兒 }	ferrh.

I am no judge, no connoisseur.

I	我	Woa
not	不是	pu
am	是	shih
an	個	ko
enjoying	賞	shang
appreciating	鑑	chien
person.	家	chia.

Draw the boat up alongside the bank.

Take	把	Pa
boat	船	ch'uan
draw up to	{ 擱了 }	lung
shore.	岸	liao
		an.

Draw up the boats alongside each other.

Take	把	Pa
both	倆	lia

boats	船	ch'uan
leaning	靠	k'ao
draw up	擱	lung
come.	來	lai.

Just look what a state of disorder this room is in; everything topsy-turvey!

You	你	Ni
look at	瞧	ch'iao
this	這	chê
room,	{ 屋子 }	wu
calabashes	瓢	tsu,
turned towards	朝	p'iao
heaven	天	ch'ao
bowls	碗	t'ien
turned towards	朝	wan
earth	地	ch'ao
—	的	ti
		ti.

This is only an expletive, or particle, added for the sake of euphony; it has no particular bearing on the sense.

This	這	Ohê
only	{ 不過 }	pu
is	是	kuo
mouth	{ 口頭 }	shih
phrase	語兒	k'ou
—	與	t'ou
with	話	ü
words	沒	'rh
not		ü
		hua
		mu

has	有	yu
any	{ 什 麼 }	shém-mo
relationship.	{ 相 干 }	hsiang kan.

There has been a splendid harvest.

Five	五	Wu
cereals	穀	ku
abundantly	豐	féng
reaped.	登	téng.

Does that doctor visit patients at their own homes, or receive them in his own house?

That	{ 那 個 }	Na ko
doctor	{ 大 夫 }	tai fu
is	是	shih
going out	出	ch'u
horseback	馬	ma
is	是	shih
seeing	看	k'an
domicile	門	mén
pulses.	脈	mò.

Tell the cook not to make the arrowroot lumpy; it must be well mixed, and even.

Tell	叫	Chiao
cook	{ 廚 子 }	ch'u tsz
infusing	冲	ch'ung
arrowroot	{ 藕 粉 }	ou fén

must	要	yao
infuse	冲	ch'ung
—	的	ti
evenly	勻	yün
flowing	溜	liu
then	纔	ts'ai
right	好	hao
not	不	pu
must	要	yao
form	成	ch'éng
fragments	碎	sui
lumps.	塊	k'uai.

Empty this box of everything in it.

Take	把	Pa
this	這	chê
box	{ 箱 子 }	hsiang tsz
empty	騰	t'éng
empty	空	k'ung
—	了	liao.

The first "empty" is of course a verb; the second an adjective.

It is in a box which stands up against the wall just inside the door of the innermost room.

It is	是	Shih
at	在	tsai
perforated	鑽	tsuan
hill (wall)	{ 山 兒 }	shārrh
once	一	i
enter	進	chin
door	門	mén

entrance	{ 口兒 }	k'ourrh
leaving against	靠	k'ao
wall	牆	chiang
	攔	kô
placed	{ 着的 }	chô
	的	t'ê
	{ 箱子 }	hsiang
box	子	tsz
inside	裏	li
—	呢	nî.

His illness is not serious.

His	{ 他的 }	T'a
	的	t'ê
illness	病	ping
not	不	pu
impedes	得	ai
affairs.	事	shih.

He is certain to get wet with the rain.

He	他	T'a
certainly	必	pi
will suffer	叫	chiao
rain	雨	ü
soak	淋	lin or lwin
—	了	liao.

Make the clothes up into a bundle by themselves.

Take	把	Pa
clothes	{ 衣裳 }	i
	裳	shang
unite	歸	kuei
soft	軟	juan

stripes	片	p'ien
	一	i
together	{ 塊兒 }	k'uärrh
make up	打	ta
bundle.	包	pao.

Get some cotton and fill up the interstices firmly, so that the things won't joggle.

Get	掣	Na
a	一	i

little	{ 點兒 }	tierrh
--------	--------	--------

cotton	{ 棉花 }	mien
	花	hua
pack in	揸	hsuën

	{ 磁實了 }	ts'z
firmly	實	shih
	了	liao

must not	別	pieh
let	叫	chiao
them	他	t'a
at	在	tsai
inside	裏	li

joggle.	{ 搖晃 }	yao
	晃	huang.

Tie the knots quite tight.

Knots	{ 扣兒 }	K'ou
	兒	'rh
must	得	ts'ê
tie up	勒	lê
immovably	死	ss
—	了	la.

The sun is just going to set.

Now	{ 現	Hsien
	{ 在	tsai
sun	{ 太	t'ai
	{ 陽	yang
presses on	{ 壓	ya
hills.	{ 山	shārrh.
	{ 兒	

Tuck the coverlet well in.

Take	把	Pa
coverlet	{ 鋪	p'u
	{ 蓋	kai
tuck in	掖	yeh
tightly	嚴	yen
—	了	liao.

Wind the string up as it was before.

Take	把	Pa
string	{ 繩	shēng
	{ 子	tsz
according to	照	chao
formerly	{ 舊	chiu
	{ 的	tī
coil	盤	p'an
up.	{ 起	ch'i
	{ 來	lai.

Is exchange going up or down to-day?

To-day	{ 今	Chin
	{ 日	jih
silver	銀	yin
price	{ 盤	
	{ 兒	p'arrh

increasing	長	chang
falling.	落	lao.

The market is reported high.

Market-price	{ 行	Hang
	{ 市	shih
	{ 下	hsia
reported	{ 來	lai
	{ 的	tī
great.	大	ta.

There is no report of the market as yet.

Market-price	{ 行	Hang
	{ 市	shih
hitherto	還	hai
not has	沒	mei
reported	報	pao
down	下	hsia
come.	來	lai.

Does this note come direct from the hong that first issued it, or was it in circulation?

This	這	Ché
note	{ 票	p'iao
	{ 子	tsz
is	是	shih
original	本	pén
shop	舖	p'u
—	的	tī
is	是	shih
outside	外	wai
note.	票	p'iao.

Can't you let me have it for less?

Is there	有	Yu
----------	---	----

any	{ 什麼 }	shém-mo
abatement	{ 少頭 }	shao t'ou
not	沒	mu
is.	有	yu.

What yamen are you attached to?

You	您	Nin
at	在	tsai
which	那	na
yamén	{ 衙門 }	ya mén
walk	行	hsing
go.	走	tsou.

Bring a little coal with you at the same time.

Accompanying hand	{ 就手兒 }	Chiu shou'rrh
bring	帶	tai
a little	點	tien
coal	煤	mei
come.	來	lai.

His wares met with a good market; found a profitable sale.

His	他	T'a
dealt in	{ 辦的 }	pan t'í
goods	貨	hoa
overtook	{ 赶上 }	kan shang
good	好	hao

market-price	{ 行市 }	hang shih
—	了	liao.

He and I keep up a constant correspondence.

We	{ 我們 }	Woa mén
two	倆	lia
entirely	總	tsung
not	不	pu
interrupted	{ 斷的 }	twan t'í
come	來	lai
go	往	wang
letters.	信	hsin.

It is easy to see from this that you are very shrewd, or long-headed.

This	這	Ché
sufficient	足	tsu
to see	見	chien
it is	是	shih
your	{ 您的 }	nin t'í
visual	眼	yen
power	力	li
great.	高	kao.

Let me hear from you a couple of days before you start.

Arriving at	趕	Kan
your	您	nin
starting	{ 走的 }	tsou t'í
previously	前	ch'ien

two	兩	liang
days	天	t'ien
inform	{ 告	kao
	{ 訴	su
me	我	woa
a	一	i
sound.	{ 聲	sherrh.
	{ 兒	

That house of business has failed.

That	{ 那	Na
	{ 個	ko
firm	行	hang
failed	虧	k'uei
empty	空	k'ung
—	了	liao.

He will be able to pay ten shillings in the pound.

His	他	Ta
owed	{ 該	kai
	{ 的	ti
money	錢	ch'ien
	{ 可	k'o
able to	{ 以	i
pay	還	huan
five [tenths]	五	wu
completeness.	成	ch'êng.

They think of giving him an interest in the business.

They	{ 他	T'a
	{ 們	mên
propose	{ 打	ta
	{ 算	suan
to divide	分	fên

give	給	kei
him	他	t'a
a	一	i
share	股	ku
business.	{ 買	mai
	{ 賣	mai.

At what rate of interest?

According to	按	An
how many	幾	chi
portions	分	fên
interest	利	li
bearing	行	hsing
interest.	息	hsi.

I have no objection to selling it; but I don't sell it because I'm in any need of the money.

Sell	賣	Mai
it is	是	shih
can	可	k'o
sell	賣	mai
but	{ 然	jan
	{ 而	'rh
I	我	woa
am	是	shih
well-off	富	fu
selling.	賣	mai.

Do you know anything of his whereabouts?

You	你	Ni
know	{ 知	chih
	{ 道	tao
his	{ 他	t'a
	{ 的	ti

down	下	hsia
alighting	落	lô
?	麼	mô.

The man's a regular marplot.

That	那	Na
man	人	jén
innately	原	yuén
is	是	shih
a	個	ko
walking	走	tsou
dog.	狗	kou.

How long have you been settled in this province?

You	您	Nin
in	在	tsai
this	這	chê
province	省	shéng
alighted	落	lô
domicile	戶	hu
how many	幾	chi
years	年	nien
—	了	liao.

To conduct oneself improperly or indecorously; unchaste or unbecoming behaviour.

Not	不	Pu
tranquil in	安	an
duty	分	fén
guarding	守	shou
oneself.	已	chi.

She is already affianced, and will be married next year.

She	他	T'a
-----	---	-----

already	{ 已	i
	{ 經	ching
has	{ 有	yu
	{ 了	liao
a mother-in-law's	{ 婆	p'o
home	{ 家	chia
—	{ 了	lo
next	{ 明	ming
year	{ 年	nien
then	{ 纔	ts'ai
crosses	{ 過	kuo
door	{ 門	mên
—	{ 呢	ni.

This chapter is not very interesting; let us skip it.

This	這	Chê
one	一	i
chapter	段	tuan
has not	沒	mer
any	{ 什	shém-mo
	{ 麼	
gusto	趣	ch'ü
may	{ 可	k'o
	{ 以	i
overstep	越	yueh
pass	過	kuo
go.	去	ch'ü.

When a man is murdered, the murderer must atone for his life with his own.

Man	人	Jên
encountering	遭	tsao
cruel	兇	hsiung

death	死	sz
murderer	兇	hsiung
	手	shou
must	必	pi
give	給	kei
him	他	t'a
compensate	抵	ti
atone.	償	ch'ang.

His family has a little property — or means of subsistence; something to fall back upon.

His	他	T'a
family	家	chia
has	有	yu
nourishment	養	yang
provision.	贍	shan.

A very nimble thief.

Flying over	飛	Fei
eaves	簷	yen
walking over	走	tsou
walls.	壁	pi.

Only words spoken in a moment of irritation.

Only	不	Pu
	過	kuo
are	是	shih
	一	i
one	時	shih
	間	chien
occasion	氣	ch'i
anger	忿	fén
resentment	的	tí
—	話	hua.
words.		

Don't try to exonerate yourself, or hide your faults.

You	你	Ni
mustn't	別	pieh
protect	護	hu
shortcomings.	短	tuan.

That man is no sooner once angry than he ignores all his previous friendship.

That	這	Ché
man	人	jén
changing	翻	fan
face	臉	lien
without	無	wu
affection.	情	ch'ing.

You can't get ivory out of a dog's mouth — i.e., a stupid fellow can't be expected to talk like a wise man.

Dog's	狗	Kou
mouth	嘴	tsui
in	裏	li
spit	吐	t'u
not	不	pu
out	出	ch'u
elephant's	象	hsiang
teeth	牙	ya
come.	來	lai.

An unfounded accusation which cannot be disproved.

This	這	Ché
altogether	竟	ching
is	是	shih
a	個	ko
not	不	pu

PHRASES ANALYSED.

vindicateable 白 po
— 之 chih
injustice. 冤 yuen.

To reproach a man for his own misconduct, but under another name; to throw blame upon by innuendo.

Pointing at 指 Ohih
mulberry-tree 桑 sang
speaking of 說 shuoh
locust-tree 槐 huai
— 的 ti
reproach { 抱 pao
people. 怨 yuen
人 jên.

There's nothing to show how he came into possession of this money.

His 他 T'a
this { 這 ché
money { 個 ko
come 銀 yin
road 子 tsz
not 來 lai
clear. 路 lu
不明 pu ming.

Indeed I have not done anything wrong.

I 我 Woa
indeed 並 ping
not 沒 mu
have 有 yu
acted 爲 wei
wrong 非 fei

done
bad.

作 tso
歹 tai.

When do you set out on your journey? (a very formal style.)

What 幾 Ohih
time 時 shih
prosperous 榮 jung
journey. 程 ch'êng.

Don't put one off in that way; don't try and evade the question.

You 你 Ni
mustn't 別 pieh
thus { 這 ché
evade { 麼 mō
me. { 支 chih
我 wu
woa.

Staring open-mouthed, without knowing what to say.

Wide-open 張 Ohang
mouth 口 k'ou
tied 結 chieh
tongue 舌 shé
without 無 wu
words 言 yen
to reply. { 答 ta
對 tui.

To make up for past remi-
by renewed effort.

Employ 將 Cl
merit 功 ko
compensate 折 c
fault. 罪

This chair is very comfortable;
very restful.

This	{	這	Châ
chair		椅	i
	{	子	tsz
very much		很	hên
rests	{	歇	hsieh
fatigue.		乏	fârrh.
	{	兒	
		兒	

He is of a very sensitive nature;
easily abashed.

His	{	他	T'a
		的	tî
face	{	臉	lien
skin		皮	p'i
	{	兒	'rh
thin.		薄	pao.

That man is very ready to take
offence.

This	{	這	Châ
		個	ko
man	{	人	jên
very		很	hên
apt	{	愛	ai
provoke		挑	t'iao
eyes	{	眼	yen
handle		弄	nu
nose	{	鼻	pi
		兒	'rh
—	{	的	tî.
		的	

There's nothing to be anxious
about; I'll give my personal
guarantee that it's a bona-fide
affair.

Not	沒	Mu
-----	---	----

is	有	yu
anything	{	什麼
		shémmo
which may be	{	可
		k'o
anxiously	{	慮
considered		lû
	{	的
		tî
I	{	我
		woa
can	{	可
		k'o
	{	以
		i
put down	{	落
		lao
	{	切
		ch'ieh
bonâ fide	{	實
		shih
	{	的
		tî
guarantee.	{	保
		pao.

I have a house to let.

I	我	Woa
have	有	yu
a	{	一
		i
	{	處
		ch'u
house	{	房
		fang
	{	子
		tsz
	{	出
		ch'u
to let.	{	賃
		lin.

I have mortgaged my houses, the
mortgage to be paid off when I
get enough money.

I	我	Woa
mortgaged	典	tien
have	了	liao
	{	我的
		woa
my	{	的
		tî
	{	房子
		fang
houses,	{	子
		tsz

money	錢	ch'ien
arrived	到	tao
back	回	hwei
redeem.	贖	shu.

Tell me exactly how the whole thing occurred.

You	你	Ni
only	祇	chih
attend to	管	kuan
taking	把	pa
just as it was	所	so
	以	i
	然	jan
tell.	說	shuoh
	一	i
	說	shuoh.

He is a most unlucky fellow.

He	他	T'a
truly	真	chén
is	是	shih
an	個	ko
upset	倒	tao
luck	運	yuin
—	的	tí
fellow.	人	jén.

He got a fright in the very dead of night.

Arrived at	到	Tao
night	夜	yeh
stillness	靜	ching
's	的	tí
time	時	shih
	候	hou

received	受	shou
	了	liao
startled	驚	ching
fear	恐	k'ung
—	了	liao.

I am detained in this place—want of money, etc.

I	我	Woa
detained	留	liu
remain	落	lò
at	在	tsai
this	此	t'sz
place.	處	ch'u.

I cannot help you in the mat-

This	這	Chê
	件	chien
affair	事	shih
I	我	woa
not	不	pu
can	能	nêng
make	爲	wei
efforts.	力	li.

He is a vagrant, always hanging about the streets.

He	他	T'a
is	是	shih
a	個	ko
without-	無	wu
anything-to-	賴	lai
rely-upon	子	tsz
fellow	竟	ching
altogether	在	tsai
at	街	chieh
street		

upon	上	shang
floats	飄	p'iao
flows	流	liu
—	着	chō.

I let you have it cheap for the sake of friendship.

I	我	Woa
regarding	見	chien
friendship	情	ch'ing
sell	賣	mai
give	給	kei
you.	你	ni.

He knows how to make things pass from one place to another—as a conjuror.

He	他	T'a
is able	會	hwui
remove	搬	pan
transport	運	yün
method.	{ 法兒 }	fārrh.

He is still in a dead faint; perfectly unconscious.

He	他	T'a
still	還	hai
is	是	shih
confused	昏	hwén
stupefied	迷	mi
not	不	pu
awaked	醒	hsing
not	不	pu
knows	知	chih
human	人	jén
affairs.	事	shih.

He has swooned.

He	他	T'a
turned back	背	pei
passed	過	kuo
gone	去	ch'ü
has.	了	liao.

Take this prescription to be made up.

You	你	Ni
take	拿	na
this	這	chê
prescription	{ 方子 }	fang tsz
clutch	抓	chua
a	一	i
dose	劑	chi
medicine	藥	yao
come.	來	lai.

The doctor says he is sickening for the smallpox.

Doctor	{ 大夫 }	Tai fu
says	說	shuoh
his	他	t'a
this	這	chê
illness	病	ping
is	是	shih
putting forth	出	ch'u
flowers	{ 花兒 }	huarrh
's	的	ti
approach.	{ 來頭 }	lai t'ou.

PHRASES ANALYSED.

is rather better.

His { 他 T'a
 { 的 ti
 { 身子 shên
body { tsz
 { 見 ch'ien
experiences ch'ing
lightness shêng
diminishment liao.

My tooth makes me feel ill all over.

Suffer { 叫 Chiao
tooth ya
bringing with } tai
it lei
lassitude ti
— hwên
entire shên
body nan
difficult shou.
to bear.

People of that place treat strangers very badly.

That place { 那 Na
 { 兒 'rh
 { 的 ti
's jên
people ch'i
oppress shêng.
strangers.

That man will be on the streets ere long.

That 這 Ché

man

in the future

certainly

will carry

a sand

pan.

(Like a beggar.)

人 jên
將 chiang
來 lai
必 pi
抱 pao
沙 sha
鍋 kuo.

My servant cheats me horribly.

My

follower

recklessly

profits on

my

money.

{ 我的 Woa
 ti
 kên
 pan
 ti
 sa
 k'ai
 liao
 chuan
 woa
 ti
 ch'ien.

Let us ride by turns.

We

two

changing

substituting

ride

horse.

{ 我們 Woa
 mên
 lia
 huan
 t'i
 chô
 ch'i
 ma.

PART II.

THE FIFTY DIALOGUES.

第一篇

你一個人兒往那麼遠去，不發怯麼？不要緊，我雖沒去過，然而那裡同鄉的人很多，大槩總有照應，您倒不必懸心。我左右是一身一口，到那兒都是一樣。前者我聽見說您在這裡已經有了安身之處，事情又很平順，怎麼又擱下了呢？不是我

要擱下，是實在將就不下去了。我們同事的人內中也有您認得的，都是得一步進一步兒的脾氣。東家呢，又愛戴高帽子，總得一味的奉承他，他纔喜歡，而且認假不認真，看不出人的好歹來。我又是個直性子，焉能同這些人合得來呢？所以纔擱下了。咱們那位朋友不是也要出外麼？他是老江湖了，你何不約他一塊兒去呢？

原是商量準了一同走的，後來他又變了卦了。爲甚麼呢？大約是嫌工錢少，我也曾勸過他，說工錢少，總比沒有強啊！你這麼閒着不得，賠墊麼？他說不是因爲錢少，實在是有別的事，不能分身。我也不好再勸他了。

DIALOGUE I.

Well, but that's a long distance for you to go all by yourself. Don't you feel nervous about it?

It's of no consequence. Although I have never been there before there are numbers of my fellow-townsmen there, and somebody will be sure to look after me a bit. There's no occasion for you to be uneasy. I'm all alone in the world, and one place is just the same as another to me.

I heard some time ago that you were already settled here, and that you were going along very comfortably. What made you throw up your position?

It wasn't that I wanted to do so; but really I couldn't hold out any longer. You know some of the people I was associated with in business. They were all fellows who, if you gave them an inch would take an ell; while as to the principal, he used to give himself the greatest airs, being never so delighted as when flattered to the top of his bent. Then he always took such a wrong, one-sided view of everything, and could never distinguish between a man's good and bad qualities. Now how could I, a man of uprightness and straightforwardness, continue on good terms with such people? It was impossible, and so I threw the thing up.

Doesn't that friend of ours want to leave home too? He's an old traveller; why don't you get him to go with you?

Well, we did decide at first that we would go together; but afterwards he changed his mind.

What for?

I think it was because he was discontented with the smallness of the wages. But as I pointed out to him, "It's better than nothing, even if the amount is small; and where will the money come from to meet your expenses, if you go on having nothing to do?" But he said it was not on that account at all; it was really that he had some other affairs that he could not get away from; so I did not care to persuade him any more.

Hsüan-hsin; a suspended heart; uneasy in suspense.

An-shên-ch'ih-ch'u; a place for the repose of the body; a settled occupation, a berth.

P'ing-shwên; peacefully progressing or flowing.

Yuèh; to engage, to make sure of, to bespeak.

Ta'êng; a sign of the past tense.

Hsien; to be dissatisfied with . . . on account of [its smallness.]

第二篇

你們兩位原是很相好來着就是他說的話不投機你也可以担待他點兒何必這麼生氣呢 我不是惱他我是因為他這麼混說難免得罪人我所以不能不着急而且他所說的都與我有關係若是吵嚷出去叫人掣住錯縫子算誰頂着不是我剛一攔他他倒說我搓磨他了 他比我小幾歲又是這樣兒的交情勸他倒使不得麼我說他也是爲好他倒賭氣子站起來就走也顧不得賤道兒一下臺階兒就滑了一個趔趄別人一笑他臉上下不來就罵出來了像這麼撒野我決不能容他了 你也不用生氣我明兒說他一頓叫 he 來給你賠個不是就是了怎麼還饒不過他去呢

DIALOGUE II.

You two used to be on very friendly terms; if what he says is not exactly to the point, you still might put up with him a little; why should you get so angry?

I have no grudge against him; but when he talks so utterly at random that somebody is sure to be offended, I can't help getting into a state of mind. Besides, what he says has a bearing upon *me*; and if it gives rise to any quarrelling, and people get holes picked in their coats, who is to bear the blame? No sooner did I try to stop him than he said I was bothering him. Now he is several years younger than I, and considering the intimacy between us, you wouldn't say I ought to leave him to himself, would you? In what I said to him I only wished to do him good; but he became very angry, and got up and walked away. But he didn't look where he was going, and as he was descending the steps, he slipped and nearly fell. The others laughed, which put him out of countenance, and he fell to abusing them roundly. Now when a man behaves in this indecent manner I really cannot bear with him.

Still you needn't be angry. I'll give him a talking-to to-morrow, and make him come to you and acknowledge himself in the wrong; there! How can you refuse to let him off then?

Chao-chi; to be irritated and uneasy.

Ku-pu-tê-ch'iao-tao-'rh; he did not attend to looking at the road before him.

Sa-yeh; to run wild; to have no respect for order and propriety.

P'ei-ko-pu-shih; to acknowledge a fault or wrong.

第三篇

叫你費心了又叫人送那些東西來 那兒的話呢些須微物不必掛齒的但不知
恁吃着怎麼樣 都很好我先是每樣兒單吃來着有兩樣兒太口沉後來把幾樣
兒攪和着吃却很是味兒你是打家裡來麼 不是是打廟上來 大夥兒都說廟
上有個變戲法兒的很好你瞧見了沒有 瞧見了從前人說他變的那麼奇怪我
還不信呢想是好事的人造的謠言今兒個目睹眼見的看他變了兩樣兒真是神
鬼不測的法子 變甚麼來着 先是一個小孩子光着脊梁躺在地下面朝天露
出肚子來那變戲法兒的擎一把明晃晃的刀望那孩子的肚子上一扎撲哧的一
聲扎進二三寸去順着刀口鮮血直流看的人都嚇愣了變戲法兒的人說不怕把
刀拔出來那肚子上明明兒的一個窟窿那孩子自己用手揉一揉那窟窿就沒了
又把一個杏核兒種在地下一寸來深澆上點兒水蓋上一塊布立刻長出一棵小
樹兒來有七八寸高青枝綠葉兒的很好看還結着幾個杏兒他把杏兒摘下來給
大夥兒看果然是真杏兒大冬天的能變出這個來也真算得奇了

DIALOGUE III.

Thanks for the trouble you have taken ; and also for sending me all those things !

Not at all. Those few trifles aren't worth mentioning ; only I don't know how you like them.

They are all very nice. First I ate a bit of each, and found that two kinds were rather too salt ; then I ate several of them mixed together, and they were really most toothsome. Have you come direct from your home ?

No ; from the fair.

Everybody tells me that there's an excellent conjuror performing there ; have you seen him ?

Yes. I heard him spoken of some time ago as juggling so wonderfully that I wouldn't believe what I was told ; I thought it was nothing but a lot of rumours got up by so many busybodies. But now I have seen it with my own eyes. There were two tricks he performed which I defy the gods themselves to find out.

What were they ?

First, there was a boy, stripped to the waist, who lay down on his back with his stomach exposed. Then the juggler took a bright-bladed knife, and plunged it right into the boy's stomach, two or three inches deep, with a sound just as though it had pierced the flesh ! The fresh blood spurted out as the knife went in, and a shudder ran all round the audience. "Don't be afraid !" said the conjuror ; and then he drew out the blade, leaving a hole in the boy's stomach that could be distinctly seen. Then the boy rubbed the wound himself with his hand, and it disappeared. After that the man took an apricot-stone and sowed it, about an inch deep in the earth ; watered it, covered it with a cloth, and immediately a little apricot-tree grew up, seven or eight inches high, with green twigs and leaves—so pretty ! and bearing several apricots, which he picked and showed to the spectators. They were actually real apricots. Now to conjure such a thing as this into existence in the depth of winter is really a very extraordinary piece of work.

Tan-ch'ih ; to eat separately.

T'ai-k'ou-ch'ên ; too heavy in the mouth,—a most far-fetched expression, which is thus explained. If water be impregnated with salt, it is heavier than when fresh ; food which is salt, therefore, is supposed to have been prepared in water which has been thus weighted. It is a Pekingese colloquialism.

Hsia-lêng ; to be stupefied, *lêng*, with horror.

第四篇

他住的房子太陰我纔在那兒坐了一會兒覺着透骨的冷爲甚麼不叫他挪在那邊兒去呢 咳那邊兒那幾間全得收拾這會兒那兒顧得來呢只好給他多弄個火暫且先將就着等過了這個忙當兒再另作一番安置罷您還不知道他那性情呢只要地方兒寬廠清雅就好冷啊熱的他倒不理會就是把那幾間收拾了還不定他挪不挪呢 何不先問他一聲兒 他是個沒準兒的人猶豫不定若問他他一定說好等收拾完了他却且不搬呢所以倒不必問他等着有了空兒只管先把房收拾出來再問他他不住還有別人住呢

DIALOGUE IV.

That room of his is in too shady a position. I have just been sitting there a short time, and the cold went right through me. Why don't you tell him to move over to the other side?

The rooms on that side are all wanting to be put to rights, and just now there is no time to attend to them. However it will be as well to give him an extra fire just for the present, and when this press of business is over we'll make other arrangements. But don't you know what his tastes are yet? All he wants is that the place he lives in should be spacious, quiet, and refined; he never cares whether it be hot or cold. Even if those other rooms were to be put in order for him it is by no means certain that he would move over to them.

Then why don't you ask him first?

Because he's so vacillating and so uncertain. If we consulted him he would no doubt assent, and then, when the rooms were ready, he wouldn't move after all. So I think it isn't necessary to ask him about it; but as soon as we have time we'll just give the rooms a good routing-out and then offer them to him. If he won't live in them somebody else will.

T'ou-ku-ti-lêng; bone-penetratingly cold.

Mei-chuên-'rh; devoid of settled purpose; no stability. Pronounce last two characters *chwurrh*.

第五篇

你別沒事人兒似的總得快想主意把那件事情弄完了罷省得他常來騷擾鬧的人心不靜我纔當着他不便說明了所以使個眼色兒叫你出來商量商量你偏沒瞧見如今他走了你到底打算怎麼辦呢 我纔沒出來的緣故不是沒瞧見也不是沒眼色兒是想到這件事總得消停着別忙細細兒的看他的光景聽他的口風兒如果沒甚麼大妨礙就順水行舟的依着他辦纔免得費話若是僭們先出主意諒他未必肯依豈不是白饒舌呢

DIALOGUE V.

Don't go on in that way, as though you had nothing in the world to do, but make haste and think of a way to finish the business up, in order to save his perpetual intrusions. He bothers me out of all patience. I wasn't able to speak clearly just now in his presence, so I made a sign to you to come out and discuss the matter with me; but you never saw me. However, now he's gone. What do you propose to do?

The reason I didn't come out just now was not that I failed to observe your signal, nor was it from any want of tact on my part. But it was because I am of opinion that in this affair it is necessary to proceed slowly, and to avoid haste. Let us look carefully to see how he stands, and listen to the tone he takes; and if there are no serious consequences to be apprehended, let us carry out his views in every particular. This will spare words; for if we offer an opinion before he does I don't expect that he will prove willing to agree with us, and if so we should have all our talk for nothing.

Mei-shih-jérrh-shih-ti; [according to] the *shih*, fashion, of a *mei-shih jén*, not-having-business man.

Shih-ko-yen-shè-'rh; to make a sign with the eyes.

Mei-yen-shè-'rh; devoid of tact; unable to detect the lie of the land at a glance.

Often said of a person who bores others by *saa-jao*, infesting, their houses.

Shwén-shui-hsing-chou; to guide one's boat according to the flow of the water.

Pai-jao-shé; vainly to trouble the tongue.

第六篇

他不論辦甚麼事全都遇見好機會實在令人羨慕我却總沒有一次像他這麼順當的每逢我辦事必定生出些個岔兒來可見我們倆的命兒迥不相同若說是他會辦我實在不敢奉承 你也不必這麼說你的機會也快來了如果令親補了缺一定請你同他去到了任上就可以施展你的本事了像你這等精明強幹自然是名利兩得 豈敢太過獎了縱然能像您所說的也還得一二年呢就是指望着也是遠水解不了近渴目下還得打算個生財之道纔好 這麼說起來咱們倆的光景竟是大同小異了依我的主意咱們倆人湊些盤纏往蘇州去我們表兄在撫臺衙門作幕咱們投了他去倒是個正經門路 你們令表兄姓甚麼我怎麼沒見過他姓賈久在外頭所以您沒會過 他的爲人怎麼樣 好的很性格兒溫存總不會暴躁又最肯幫人人若求着他除非他不能的那沒法子只要他能必是直管到底再不惜力的 若是這麼着不如先去封信託託他然後再去豈不好麼 也好明兒走信差我就先發封信去然後再定規走的話 就是罷咱們三兩天兒再見請 請

DIALOGUE VI.

It matters not what business he engages in, he always meets with some favourable chance. Really it makes one long for such luck oneself. My affairs have never gone so smoothly as his in a single instance. Whenever I take anything up, some *contretemps* or other is sure to arise. It's evident that our fortunes in life are to be widely different from each other. I daren't flatter him; and it is *not* from any special ability upon his part.

O come, you mustn't say that. Your opportunity will soon present itself. If your relative gets chosen to supply any official vacancy he will certainly ask you to accompany him; and when you arrive at your post you will be able to turn your talents to advantage. Your skill, intelligence, and general ability are certain to procure you both reputation and profit.

You flatter me too much. But even if all you say were to come to pass, it would still take a year or two to happen; and though I am looking out and hoping for it, still, water at a distance won't quench present thirst, and I want to hit on a means of making money without any loss of time.

If that's the case, our circumstances are similar in all salient points. I propose then that we should club together what we can for travelling-expenses, and go to Soochow. My cousin is secretary in the Fu-t'ai's yamên, and we'll go and see what he can do for us. That would at any rate be a *bonâ fide* opening.

What is your cousin's name? How is it I have never seen him?

His name is Chia. He has been absent from home a long time; that is why you have never met.

What sort of a man is he?

An excellent fellow! Of a most cordial and amiable disposition; quite incapable of rough or unkind behaviour, and most willing, too, to assist others. If anybody appeals to him—excepting in any case that goes beyond his power, when, of course, there is nothing to be done—he will undertake the task and carry it through down to the very bottom, without grudging the trouble one bit.

If so, I think it would be better to send him a letter beforehand telling him we want his help, and then to go ourselves afterwards. Don't you?

Yes, that would do well enough. The post goes to-morrow. I'll send the letter first, and afterwards we'll settle about the journey.

All right. We'll meet again in two or three days. Goodbye.

Goodbye.

Shêng-ch'u-ch'a-'rh-lai; divergences [from the path laid down] are sure to arise. Unforeseen contingencies; *contretemps*.

Ming-'rh; for *t'ien-ming*, the decree of Heaven.

T'ou; to have recourse to; to throw oneself upon.

第七篇

他雖然穿得體面其實不過是外面兒好看罷咧有甚麼本事呢滿嘴裡瞎謔胡咧的說甚麼不像甚麼而且性子很左一條脖領骨總不聽人勸我實在不愛理他他可不是好惹的你可別瞧不起他若是惹惱了他動起心計來你可不是他的對兒阿你們倆的心路兒差的天地懸隔呢 難道叫我怕他麼 誰叫你怕他呢但是他那種人是遠不得近不得的我本也不願和他來往只因一時推脫不開無可奈何的應酬他就是了誰真願意交他這樣兒的人呢

DIALOGUE VII.

Although he dresses handsomely, all his respectability is on the surface. What abilities has he? The man's all chatter and talk about nothing, and what he says is utterly beside the truth. Then he's so wrongheaded and crotchety; a most obstinate and stiffnecked fellow. He refuses to listen to anybody who remonstrates with him and I really don't care to take any notice of him.

Ah, but he's not a man to be provoked, or thought slightly of. If it comes to a rupture between you, and he pits his wits against yours, you'll find you are not his match. Why, dear me, the resources of you two are as different from each other as heaven is far from earth.

You wouldn't have me fear him, would you?

Who wants you to fear him? I only say that he is not a man to be either kept at a distance or admitted to intimate relations. I don't like holding intercourse with him myself; only it is impossible to shake off all association with him for the time being, and there's nothing for it but to return the advances that he makes. Who would really wish to be friends with such a man?

Shuoh-shém-mo-pu-hsiang-shém-mo; what he says is like nothing in existence; *q. d.*, there is nothing in the world which answers to his words.

I-t'iao-pó-ling-ku; the bone of his neck is all one piece, not vertebrated; consequently he is stiffnecked, or stubborn.

Hsin-lu-'rh; the avenues of his mind, which in this case are numerous. Plenty of resources.

第八篇

誰把這白單子搓弄壞了 左右不過是他還有誰呢 我想也是他弄的他近來脾氣大改幹事不留神說話竟繞彎兒真是個沒出息兒的我本來要不要他來着關着舉薦人兒的面上將就留他些日子再若不好可就要攆出他去了

第九篇

春風似虎春雨如油天雖然暖和切不可不小心着涼若是抖落着了可不是玩兒的 可不是麼我昨兒爲那件事去找他去走的熱了摘了摘帽子就閃着了 你也愛管那閒事 誰愛管呢也是不得已而爲之就是了

DIALOGUE VIII.

Who has been rumpling this table-cloth?

There is only he who could have done it; it must have been he.

I think so too. He's quite changed lately from what he used to be. He's careless in what he does, and talks in a most roundabout fashion if he has anything to say; in fact he'll never do any good in the world. At first I didn't wish to have him at all; but in order that the man who recommended him shouldn't be put out of countenance I put up with him for a few days. If he doesn't show any symptoms of improvement soon I shall send him packing.

Kuan-chö-chü-chien-jên-'rh-ti-mien-shang; the countenance or "face"—in the Chinese sense—of the man who recommended him, being involved, or having an interest, in the success of his protégé. *Kuan* for *kuan-hsi*, consequences. Pronounce

人兒 *jerrh*.

DIALOGUE IX.

"Spring winds are like a tiger; spring rains like oil." Although the weather's warm, you mustn't get off your guard against taking cold. If you once get a chill, it will be no joke.

You are quite right. As I was going to see him yesterday about that affair I got very hot with walking, and just look off my cap for a moment. I felt at the time that the cold had struck me.

You are always looking after something or other that doesn't concern you.

Who wants to look after it? I am forced to, whether I like it or not; nothing more!

Chao-liang, *shang-fêng*, *tou-lö*, *shan-chö*; to get a chill, to take cold.

Hsien-shih; leisure-matters; things attended to because the person has nothing else to do.

第十篇

你太沒有成算像這樣兒的事就該早些兜去辦何必這麼遲延着 我本要早去來着但是想那是個勢利地方兒不便常去去勤了招人憎嫌而且無非是白効勞掙不出甚麼來 你何必這麼白効勞呢不會把事後應得的先講明白了麼 縱然講明白了也不能先要把柄事後沒有把柄給不給還由人家白落個小器名兒有甚麼益處呢

DIALOGUE X.

You're utterly unpractical; you've no method about you whatever. You should settle this sort of thing without delay; what necessity is there for such dawdling?

I did want to go early; but I thought that if I were always going to such a fine grand place the people there would begin to get disgusted with me. Besides, it's all trouble for nothing. I shall never get any good out of it.

And why *should* you take all the trouble for nothing, pray? Can't you tell them plainly what you consider yourself entitled to receive when the affair is put through?

Even if I were to, I can't insist upon any security; and if, after the thing is finished, I have no guarantee from them, it will rest with them to pay me or not as they please. So I should simply get myself the name of being a very mean fellow; what use would there be in doing that?

Ch'eng-suan; [the ability] to form complete plans; to make good arrangements in one's mind.

第十一篇

你既同他相好真是有了大山之靠想來那件事情必定辦成了 咳你還說呢本來辦的有點邊兒了誰叫你把這事情張揚來着鬧的人都知道他們這一留上神我們辦着更費手了頭裡我勸你嘴嚴些兒你不肯信難道我哄你不成如今弄到這步田地縱然有他幫着也難辦了 莫不成算了麼 也不能半途而廢的攔下自然還得接着辦我但是勸你少多嘴死心踏地的等着辦到四平八穩兒的時候兒再吵嚷也不遲若再不聽我的話鬧出別的緣故來我可當不起 是了我可告了饒兒了再不多說話了只求你們耐點兒煩兒不論上算不上算把這事辦成了好作個臉兒

DIALOGUE XI.

As you are on such good terms with him, you may be said to have a very influential friend at Court. It looks to me as if that business of yours would certainly succeed.

Do you think so? At first there did seem some chance of it; but what in the world made you go and blazon the affair all over the place till everybody knows all about it? Now that their attention has been directed to it, it will be far more troublesome for us to put it through. I begged you, at the outset, to be more reticent; but you would not believe me that it was necessary. You don't think I wanted to take you in, do you? But now that it has got into this stage it will be difficult to arrange, even with the help of my friend.

But that is not to be the end of it, surely?

No; we can hardly relinquish it now that we have advanced so far. Of course we must go with it in due order. I only beg you not to be so talkative, but just to keep quiet, with your mind at rest, and wait. When it is all settled and secure, then you may bruit it abroad as much as you like. But if you disobey me again, and make more mischief than you have made already, I shall be at the end of my resources.

True; I apologise, and acknowledge I was in the wrong. I won't talk so much again. I only beg you to put up with the trouble, and bring the affair to a successful issue whether it pays or not, just for the look of the thing.

Ta-shan-chih-k'ao; a great mountain to lean against.

Woa-ch'üen-ni-tsui-yen-hsieh-'rh; I advise you [to keep] your mouth rather more rigid, tight, or close.

Mo-pu-ch'eng-suan-liao-mo? The first three words have the sense of 難道; "you don't mean to say . . . ?"

Sz-hsin-t'a-ti. To tread the earth with a dead heart—that is, with a heart in complete repose. In English phrase, the mind at rest; relying upon a promise given.

Sz-p'ing-pa-wên. The four points of the compass tranquil, the eight points [i.e., the four points including N.E., S.W., N.W. and S.E.] secure.

第十二篇

我於名勝之地遊玩而回的時候每有依依不捨之情若是同着朋友一塊兒去遊玩到了與朋友分手的時候兒那更情不自禁了 我也是這樣但是近來不大好遊玩了 爲甚麼呢 因爲身體多病就不高興了 可也是你的面色不大好你須要保重些兒 是 你今兒見了那位朋友沒有 我從他門口兒過碰見他回來一同進去閒話了片時就上這兒來了 你沒和他提那件事麼 提了他說那好辦那些位都是重交情的人只要不出別的岔兒管保準妥當的

DIALOGUE XII.

Whenever I am in a place that is celebrated for its beauty, and the time comes for me to leave, I always feel as though I couldn't tear myself away. And if I have been enjoying myself in the company of my friends, I have still less command of my feelings when it comes to parting.

Just my case! But I have not cared much for going out lately.

Why not?

Because I've been ailing a good deal, and when that's the case one hasn't much capacity for enjoyment.

That's quite true. Your complexion isn't what it ought to be; you must take care of yourself.

I must.

Did you see our friend yesterday?

I ran up against him as I was passing his door. He was just coming back. I went into the house with him to have a rest and chat for a few minutes, and then came along here.

I suppose you didn't mention that subject to him?

Yes, I did. He says it can be easily arranged. The gentlemen [concerned] are all most amicably disposed, and if no *contretemps* arises they are ready to guarantee that it will be settled successfully.

Ching-pu-tsz-chin; my feelings cannot restrain themselves.

Pu-ch'u-pieh-ti-ch'a-'rh; see Note to Dial. VII.

第十三篇

你與其這麼瞎猜不如到他那兒問問和他說說話兒只當解個悶兒豈不好麼
我不愛同他說話他雖然伶牙利齒的其實正經事上一竅兒不通而且性情顛預
我縱然問他他也未必知道的真切 我看他是個老實朋友誰知你們不對勁兒
呢 你瞧他老實其實很難鬥不但虛架子弄空的騙人而且心地狠毒舊日的朋
友都起誓發願的不同他交往了

DIALOGUE XIII.

It would be much better for you, instead of blindly speculating in this way, to go and ask him. Besides, it would cheer you up to have a talk with him. What do you think?

I don't like talking with him. Although he's glib enough with his tongue, he's as dense and stupid as possible when it comes to any *bonâ-fide* matter of business. Then, too, he's so perfunctory and woolgathering that even if I were to ask him, I should never get anything to go upon out of him.

Well, I look upon him as a very worthy fellow. Who would have thought you would not suit each other?

You consider him a worthy fellow, do you? I tell you he's a most difficult man to deal with if it comes to a struggle with him. He's not only a pretentious humbug who take advantage of others, but he's thoroughly malevolent at heart. Even his oldest friends vow and protest they'll have nothing more to do with him henceforth.

I-ch'iao-pu-t'ung ; not a single one of his apertures is open. The Chinese say that there are seven openings to a man's heart for the reception of sensations ; if none of these be permeable, the man is necessarily a fool—he can understand nothing.

Tou ; to fight, or pit one's strength against, as cocks.

第十四篇

久違久違今日幸得再會實在慰甚請老弟上坐 那如何使得呢不敢當 老弟今日光臨舍下不拘虛禮 那們就斗膽僭坐了 你看你姪兒的詩文長進了沒有 大見長了比他哥哥的強多了 我教大的却也是十分盡心無奈他總不見長可見是能給人規矩不能使人巧 不錯念書作文雖講天分也得工夫若能兩樣兒都好自然出類拔萃若是考必定是在優等令郎今年下場麼 打算叫第二的考去雖不能操必勝之權或者倖倖中了也未可定

DIALOGUE XIV.

Why, I have not seen you for an age; this is indeed a fortunate rencontre. I'm delighted to meet you again. Pray, Sir, take the upper seat.

Oh, impossible; you must really excuse me. I couldn't think of such a thing.

Come, Sir; you have honoured me by being my guest, pray make no excuses.

Well, then, I will presume so far.

Do you see any improvement in my boy's verses?

Yes, a very great improvement. They are greatly superior to those of his elder brother.

And yet I expended all my energies in teaching the elder one. I can't help it if he has not made any progress. You may see that "it's easy to give a man instruction, but impossible to give him brains."

Right, indeed. Although a capacity for study and composition may be called a natural talent, it is necessary to work hard too. If the two are combined, the student will be sure to make his mark, and when he goes up for his examination he is certain to come out with honours. Have your sons sent in their names yet?

I intend that the younger one shall go up. Although one can't be certain that he will succeed, he may manage to pull through somehow. There's no knowing.

Wei-shên; highly solaced, or gratified.

Kuang-lin-shé-hsia; [you] illuminatingly approach my humble cottage.

Pu-chü-hsü-li; don't adhere to empty formalism.

Tou-tan-chien-tso; [I will] muster up courage and usurpingly sit.

Nêng-kei-jên-kuei-chü, pu-nêng-shih-jên-ch'iao. This expression occurs in Mencius,

與 being used instead of 給. Dr. Legge translates it "[A carpenter] may give a man the square and compass, but not the ability to use them."

DIALOGUE XV.

That man sticks at nothing, however underhand and insidious, to push himself on in the world. Now he has obtained a fine post, and his appearance of complacency and delight is comical in the extreme.

I was just going to say the same thing. What have his intrigues to do with us? And yet I have been actually suspected to acting as a go-between for him! I was very angry when I heard it. Fellows who go about making up such false reports are absolutely insufferable.

Ni-hai-shuoh-ni? This phrase is untranslatable literally; the general idea conveyed in it is however fairly expressed in the translation. It seems as much as to say—"You say so too, do you?"

DIALOGUE XVI.

Are you off duty now? Whither are you bound?

I am going to a farewell dinner we are giving to a friend who is leaving home.

Have you been pretty well lately?

Many thanks, yes. Except, indeed, that I have been almost overdone with work.

Ah! Well, that's just my case too. I have been writing without a moment's rest from quite early this morning until now; and now, no sooner do I lay my pen aside, than I am lucky enough to fall in with you. Come in and sit down.

I will. After you, Sir.

Please go first.

Ah, have you had another door made here?

Yes, I had it made lately. It will be more convenient to pass this way now that my brother has moved back again here.

Ah, has your second brother rejoined you?

Well, we can hardly call it rejoining me, as we mess apart although we live together.

Has he reformed his loose habits at all?

San-liao-paⁿ-rh; his turn [of duty] being dispensed, finished, got rid of. Pronounce last two words *parrh*.

San-yeh; the third son; consequently the second in age to the person addressed.

Kuei-hui-lai, *pan-hui-lai*; the difference between these two expressions is very clearly defined in the minds of the Chinese, though difficult of comprehension by a European. Why the latter should mean simply to move back to a previous residence, and the former include the idea of messing with a fellow-resident, does not seem very obvious. Nor is it easy to express the distinction by any single word in English.

T'ung-chü ko-ts'uan; together-living separately-boarding.

Lao-tao; a phrase very elastic in its use. Generally speaking, as in the present instance, a *lao-tao-jên* means a loose fish, a rake. Sometimes it may be translated dishonest; sometimes, again, as in another Dialogue, mischievous.

好多了分出的時候兒有事不正經作瞎胡混把點兒事業都弄丟了如今只剩這一線之路雖然收了心却也不穀過的 何不找點兒別的事呢 那兒那麼容易別說無事可謀縱然有事沒人舉薦他他也難自己投奔了去 你除了令弟的事也就算一心無掛礙了其實也不要緊只要他知好歹你就幫他點兒也可以 我家的光景也不似先前了正是去年的皇歷今年賤不得了而且他的想頭太大若是幫個一星半點兒的倒招事 你們四爺如何 咳別提了放着差事不當一心要作買賣不會看人竟搭些騙子手必定吃了虧纔死心呢 你爲甚麼不勸他他是自幼兒由性慣了馬上現管恐其來不及了 這麼說起來你竟是一點兒幫手沒有 可不是麼若是二舍弟活着敢自好了諸事都能替我分憂 咳真是不錯他去世有五六年了罷 七年多了 這鏡子裡不是他的小照麼 是您再細細兒的看看罷 哎呀你得把這桌子墊穩了我纔一扶差點兒沒把這鏡子提倒了上頭都是嬌嫩東西這麼活動着那兒行呢

Yes, he is much better. At the time we parted, he never was good for anything; he was just going to the bad; everything he possessed he squandered. There is only this one resource left for him now, and though he is on his guard against his former weaknesses, it's hardly enough to enable him to pay his way.

Can't he find anything else to do?

It's not so easy. Not only is there nothing suitable on offer, but even if there were he has nobody to recommend him; and he could hardly go and try after it himself without any introduction.

Well, with the exception of this affair of your brother's, you have no sources of anxiety; and even that is not a matter of much importance. All you have to do is to keep him straight and give him a helping hand when he's in want of it.

I'm not in the circumstances I was in formerly. It's a true saying, that one mustn't look at the last year's almanac. Besides his ideas are too big altogether; and if I were to help him ever so little, I should bring all sorts of trouble on myself.

And how is your third brother?

Oh don't mention him. He has thrown up his appointment, and is bent upon going into trade! And as he is no judge of men, he has got mixed up with a parcel of blacklegs. He is safe to come to grief, and then I hope he'll be satisfied.

But why don't you remonstrate with him?

He's been accustomed to have his own way from a child; and if I were suddenly to look after him now, I fear it would be no use.

If that's the case, it seems to me that you have nobody to assist you in your business?

Precisely! If the brother next to me were alive, I should be all right; he would have divided all my cares and responsibilities with me.

You're right indeed. He has been dead some five or six years, hasn't he?

Over seven.

Isn't that his portrait in that frame?

Yes. Look at it closely once more.

Ah! You should have this table propped up rather more firmly. I no sooner lent on it just now, than I was within an ace of jerking the picture off it altogether. Everything you have got on it is so delicate and fragile that it won't do to have it unsteady as it is now.

Chih-shên-hsia-chê-i-hsien-chih-lu; there remains only this one thread of a road.

Shou-liao-hsin; to keep one's heart in restraint.

Wu-shih-k'o-mou; no affair that can be taken into consideration; none suitable, none that may be entertained.

I-hsing-pan-tien-⁴rh; one dot and half a little; or, one spot and half a dot.

Sz-yeh; the fourth son; consequently the third in order after the person addressed.

Ta; to join oneself—in partnership; to associate oneself with.

DIALOGUE XVII.

He has been very delicately nurtured, and can't stand fatigue. It would be as well if you could take a little trouble off his hands.

There would be no difficulty as far as doing that was concerned; that would be of no consequence. But seeing that what he said he said with the deliberate intention to deceive me, I feel just a little suspicious of him.

He didn't deceive you; and you should not accuse him unjustly. It's not that I wish to make a point of clearing him from imputation, but that I want you to be a little more careful in judging of him; for then you would see that you have nothing to be angry with him about.

To-hsin; too much heart; too sensitive. From this it comes to mean suspicious.

DIALOGUE XVIII.

That man is awfully stingy; it's no wonder that everybody finds fault with him. In his negotiations for the purchase of that house the other day he wanted to beat me down in the price when I had already given in to him to the lowest possible figure. But he endeavoured to get it cheaper still; a fellow who certainly knows how to take care of No. 1.

I think that what you say is exceedingly unkind. He's not a stranger, and you certainly might have given in to him a little more. Besides, you needn't sell it if you don't want to; he can't insist upon your letting him have it; why should you speak so ill of him behind his back?

Jang-tao-t'ou-eh; yielded to the last point—the end—of possibility.

T'ai-shang-ya; here, unkind; injurious to friendship. The expression does not always mean discourteous merely.

第十九篇

那原是隨勢酌情的辦法並沒一定的章程看出頭緒來就緊着辨別發休若一懈怠多嗜是個了手啊不但耽擱日子還怕總沒完呢 他倒擬了一個章程來我也懶怠瞧可惜錯過了機會了若有王老爺在着何用爲這個難呢他早就有了主意了 你不是打發人請李爺來商量麼 可不是麼這早晚兒還不來不知又叫甚麼糾事住腳了不然早就來了他是不管難不難有事從來不退縮的

第二十篇

他的病怎麼樣了 早晨我去看他已經停了床了也就在今兒個明兒個了我纔替他看了口材說了大槩的數兒得六百吊錢他們少爺也願意算是定規了 聽說他們這幾年蕭索了看起來這件白事大概不能很排場 那兒能排場呢都得賒還怕有賒不出來的呢 其實也不怕他們三老爺那邊兒很可以能不幫點兒麼 三老爺和這邊兒的少爺叔姪們大不對量來不肯相幫 那麼你是得多分心的了 說不來誰叫相好呢只要力量能行我斷不推辭的

DIALOGUE XIX.

That has always been a matter in which one must be guided by circumstances; there's no set rule for one's conduct. Directly you discover a clue, lose no time in commencing operations without fear. If you delay, when will the work be completed? Not only will you waste time, but it will never get finished at all.

He *has* suggested a rule of procedure, but I've not cared to look at it. Pity that the opportunity has been missed! If only Wang Lao-yeh had been alive, there would have been no difficulty about it. He would soon have hit upon a plan.

Didn't you send to ask Mr. Li to come and talk over the matter?

Certainly I did; and I can't think what has been detaining him all this time. If there hadn't been something, he would have been here long ago. He doesn't care whether a thing is difficult or not; if there's anything to be done, he never thinks of shirking it.

Fa-ch'u; apprehensive. The degree between mere nervousness and fear.
Hô-yung; synonymous with *hó-pi*.

DIALOGUE XX.

How is he getting on?

I went very early this morning to see him, but found him already at the point of death. It's a question whether he'll live through the night. I have just been getting a coffin for him, and the probable price of it will be about six hundred *tiao*; if the sick man's son approves, it may be considered settled.

I have heard that they have been going down in the world these last few years; and in view of that, I suppose the funeral will not be a very elaborate affair.

No indeed; I should think not. Everything will have to be done on credit; and I'm actually afraid that nobody will be willing to trust them.

Oh, there's no fear of that. The third *lao-yeh* [the sick man's second younger brother] who lives over there is very well off; won't he assist them?

Well, he's on very bad terms with his nephew; and it's on the cards that he may refuse.

Then all the more trouble will devolve upon you.

Don't say that; there's no help for it. Else what does friendship mean? If my strength is only sufficient, I'm not the man to refuse.

T'ing-liao-ch'uang; fixed upon the bed. The expression taken its rise from the practice of removing a person at the point of death on to a bed, in order that he may not die upon the *k'ang*. When he is in such a state as to necessitate this step, there is of course no more hope for him.

I-k'ou-ts'ai; a coffin. *K'ou* is here the numerative of *ts'ai*, which stands for *kuan-ts'ai*. Often evasively spoken of as *na-chien tung-hsi*.

Pai-shih; white affair—a funeral.

第二十一篇

你好生坐着罷別由着性兒混說了他本來心多剛纔你說那些話他更多心了他多心怕甚麼呢難道他說的話就不准駁回麼就像方纔他所說的並沒典故不過都是杜撰我也不是安心駁他也不能一味附和他我只按着理說誰管他怎麼想呢 你雖然是照着理說的公道話原不算沖撞他但是你那話裡頭有些譏諷他而且那種說法兒也容易得罪人我勸你的緣故也爲的是大家和睦你若打量我是向着他那你可是錯想了 我那兒那們糊塗呢您無非是爲好那兒有偏向的意思呢

DIALOGUE XXI.

Now do be careful, and not blurt out everything that comes uppermost in that reckless fashion. He's naturally suspicious, and what you said just now aroused his suspicions still more.

What is he suspicious of? You don't mean say a man isn't allowed to call what he says in question, do you? Now what he said just now was absolutely without authority; it was all out of his own head. I don't carp at him for the sake of doing so, but neither can I agree blindly with him in everything; I only speak according to what is right; who cares what he thinks?

Although what you said was right and just, and could not be considered as calculated to affront him, there was still something in it which implied ridicule. Besides that style of talk very easily does offend people. The reason I expostulate with you is that good terms may be preserved all round; if you imagine that I'm thinking of *him* only, why you are very much mistaken.

I'm not so stupid as all that. I know that you have no object but what is good; how should you be actuated by any unfair or partial motives?

Hao-shêng-chǐ; synonymous with *ch'ien-wan*, *hêng-shu*, and similar intensives.

Hsin-to; of a suspicious nature; *to-hsin*, to feel suspicion.

第二十二篇

他那麼山讓怪叫的鬧我實在看不過所以頂撞他幾句他倒不鬧了你爲甚麼惱了就是我的話沖犯了他也與你沒甚麼相干你生的是甚麼氣呢 你攔他可以作甚麼說那些村話臟污了我們的耳朵而且嘴碎得很長篇大套的叨嘮不完了你自己也不嫌煩麼 我並非愛多話只因他那個人不識體舉容不得情你這麼向着他是有意討好兒其實沒人知情 你這不是欺負我麼我爲甚麼向着他呢不過怕你們鬧出事來所以纔勸你呀你倒說這些歪話豈有此理 你怕他我不怕他你想他是個沒籠頭的馬兒向來由着性兒不受管的其實他沒遇見敢管他的人就是了 他敢望我混攪我們就白刀子進去紅刀子出來 你算罷別這麼不識勸了若不是相好誰愛管這閒事呢我不過是一片好心你倒不知體諒若總是這個樣兒誰還敢親近你呢

DIALOGUE XXII.

I really couldn't stand his wrangling and quarrelling any longer, and that's why I took him up so sharply. Why should you go on making such a row about it, now that he has stopped? And even if what I said did offend him, what has that got to do with you? What are you angry about?

There's no objection to your stopping him; but why pollute one's ears by using such foul expressions? Besides, you go on too long; gabble, gabble, there's no end to your jabber. I wonder you like to put yourself to so much trouble.

I'm not fond of talking too much; but the fellow doesn't know when he's well treated, and he must not be put up with. This partiality of yours for him is just because you want to curry favour; but you'll get no thanks for it, let me tell you.

Do you intend to insult me? Why should I take his part? I am only afraid that you two will bring about something unpleasant if you go on like this; and that's why I expostulate with you. What do you mean by misrepresenting me so?

You are afraid of him; I'm not. You think he's an unbridled horse that has always had his own way and won't be controlled. Well, it's not so at all. He has never met with anybody who ventured to run counter to him, that's all; and if he dares to interfere with me, it will be war to the knife between us.

O come, come; don't say that. Don't turn a deaf ear to good advice. If we were not such friends, why should I mix myself up in what doesn't concern me? My motives are of the purest, but you seem unable to put yourself in my place. If this sort of thing occurs often, you'll soon find that you have no really intimate friends left.

Tswên-hua; originally village-talk, uncultured idioms, such as uneducated people use. But the coarse and filthy expressions employed by some of the lower orders — carters and muleteers, for instance — have identified the phrase with the meaning put upon it here.

Ch'ang-p'ien ta-t'ao-ti; ceaselessly setting-forth and greatly prosily-talking.

Pu-shih-t'ai-chü; not recognising the preference or kindness bestowed upon one.

Mei-jên-chih-ch'ing; no one will recognise or acknowledge the feelings [by which you profess to be actuated]; no one will give credit you for them.

Wai-hua; crooked words; misrepresentations. Words which go out of their way to do injustice to another's thoughts.

T'i-liang; to guess, *liang*, the circumstances to which the other's body, *t'i*, is subjected.

第二十三篇

某大人拜會 啊請府上都好 承問承問 大人幾時到的京 前日纔到的
昨兒我在報上瞧見大人到京請安我就打發人去打聽您公館在那兒我要過去
問候 豈敢僭們的規矩是行客拜坐客焉有坐客拜行客的理呢 僭們就不必
論禮咯沏茶 我有公務在身不能奉陪了 請再坐一坐兒我望您打聽件事他
們倆到底是爲甚麼生分起來了 哎也是些個小末因由兒的事原不要緊按公
道說是姓李的不好我不是藐視他他雖然會誇口却不能見信於人豈有順着嘴
冤胡說能叫人尊重的呢我和他們都是穿房入屋的交情原是時常往來毫無避
諱的近來因爲他們不大對我也得避點兒嫌疑所以我們好幾天沒見了 不錯
那姓李的本來狂傲些兒有點兒顧己不顧人按理事必須兩相情願他却愛由
着自己勉強別人那兒能都那麼順着他呢不用說這個人渾氣的緣故他總有九
分不是那位除了嘴直點兒倒沒別的不好然而都是我關心的人他們既瞞着我
我也不好勸求您在點兒心遇見機會給他們和解和解纔好

DIALOGUE XXIII.

(*Servant.*)—His Excellency So-and-so ^{has come} to ~~return your~~ visit.

Host.—Ah! Ask him in. [*He enters.*] I hope you are all well at home?

Yes—thanks for your kind enquiries.

When did your Excellency arrive in Peking?

The day before yesterday.

I noticed by yesterday's *Gazette* that your Excellency had arrived to have audience of the Emperor; so I sent a servant to find out where you were staying, in order that I might call and pay my respects.

You were too polite. The custom is for the newly-arrived to pay the first visit to the resident; who ever heard of the resident calling on the newly arrived?

Well, well, we needn't stand on ceremony. Bring tea! [*They sit and converse.*]

I have now my official duties to attend to; I'm afraid I can't have the honour of bearing you company any longer.

Oh, sit a little while yet. There's something I want to ask you. What's wrong between those two?

It was the merest trifle in the world that gave rise to it; nothing of the slightest importance—at first. The real truth is that it is Li who is in fault. I don't want to depreciate him; but although he's always blowing his own trumpet he utterly fails to inspire other people's confidence. How can any one respect a man who talks in the reckless, random fashion he does? I am on the most intimate and uncereemonious terms with them both; we are constantly together, and have no secrets from each other; but lately, as they have not been on good terms, I have thought it better to hold myself aloof from them, lest there might be any misunderstanding; so that I haven't seen them now for some time.

Just so. Li is certainly rather haughty, and rather selfish too. It is only right that in any matter both parties concerned should be willing; but he only thinks of himself, and forces the other man to do what he wants. And why should everybody else give in to him? Of course it stands to reason that Li was nine-tenths the cause of the bad blood between them; there's nothing wrong in the other, excepting that he's a little blunt of speech. But they're both of them men I take a deep interest in, and as they've kept me in the dark about the affair, I don't like to remonstrate with them. So I wish you would give a thought to it, and when an opportunity presents itself, just do what you can to bring them together again.

Shêng-fên-ch'i-lai; a difference or separation arising.

Hsiao-mo-yin-yu-rh-ti-shih; a *shih*, affair, which *yin-yu*, springs from, as a cause, *hsiao-mo*, a small triviality, like the tip of a twig or a grain of dust.

Tsai-tieⁿ-rh-hsin; a phrase difficult to explain according to the order of the characters. It may be construed *tsai*, place [the affair] *hsin* in your recollection, *tieⁿ-rh*, a little; or, *tsai* may be understood in the sense of 用 *yung*, in which case it would govern *hsin*; or again, one may translate it as meaning to put the heart in the business a little.

第二十四篇

哎呀這麼冷天滴水成冰的時候兒出外走遠路實在辛苦了 走旱路雖然冷些兒我却不怕但是一上海船就暈海面兒上的風若是平靜還可以風若畧大點兒就要嘔吐若是風狂浪湧的時候兒那就竟躺着不敢起來了 哦您是坐過海船的船上的供給好不好 可以將就的 聽見說海裡黑下的時候兒那水底下明亮燦燦有光實在好看是真的麼 不錯有這個話我却聽見人家說我並沒親眼看見因為在船上一到夜裡我總不出艙 咱們今兒可以到天津麼 怕趕不上若不是頂頭風晌午就到了 既是今兒到不了何不索性灣了船咱們上岸去走走不好麼 可以 哎呀你看前頭走的那個人不是王老二麼 不錯是他 他不是走信的麼 是走信的咱們公館裡是四個信差分着班兒走這一回輪着他走了 是那三個我都早認得了他是新認得的

DIALOGUE XXIV.

Well, to start off in such cold as we are having now, with icicles everywhere, to go such a long distance is certainly most wretched.

I don't mind travelling overland a bit, even though the weather be rather cold. But directly I step on board a vessel I get sick. It's bearable enough as long as the sea is calm; but the slightest wind turns my stomach up, and when the weather is boisterous I just take to my berth and never attempt to rise.

Ah, you *have* travelled by sea; pray do they feed you well on board?

Well enough to put up with for the time.

I have heard that at night the sea sparkles with some brilliant light, in a most beautiful manner; is that a fact?

Yes, I have heard other people speak of it, but I have never seen it myself, as I never leave my cabin after dark when I'm at sea.

Shall we get to Tientsin to-day?

I'm afraid not. If there were not a headwind, we could have got there by noon.

Well, if there's no chance of our arriving there to-day, why not put about the ship and let us have a ramble ashore?

Very well. [*They land.*]

Hullo! Isn't that Mr. Wang walking ahead of us?

To be sure it is.

He's a postman, isn't he?

He is. There are four postmen attached to our *yamên*, who take it in turns to travel. This time it is his turn.

Yes. The other three are old acquaintances of mine; I have only made this one's acquaintance lately.

Ti-shui-ch'êng-ping; water as it drops becoming ice.

Hô-pu-so-hsing; synonymous, here, with *pu-ju*.

Wang-lao-erh; the second son of the Wang family.

Fên-cho-paⁿ-rh; to divide the duty; to take it by turns.

第二十五篇

您請喝了這一盅酒我還有事相求 酒是領足了有話就請說罷 是因為家兄新打外頭回來要買兩處房子吃租兒剛買妥了一處還是租給原住房兒的住着誰知道他們攔要兒叫班兒上叫了本與家兄不相干却有仇人放了一把邪火告我們家兄是局頭昨兒飛簽火票的傳他他又沒見過甚麼大陣仗兒當事則迷怕到堂上說錯了話所以沒敢去好容易把衙役打發回去了今兒請您來求您分點心兒替他託個照應兒 令兄呢 出城去了一會兒就來 仇家是誰呢 是姓王的在北城往 哦是他呀他倚着勢力橫行霸道的慣了到底他望府上有甚麼不對呢 原沒甚麼不對不過是借貸不周而且他本是欺軟怕硬的人從前家兄很周濟他如今他倒恩將仇報明是欺負家兄老實這一次若叫他得了意底下更難過日子了

DIALOGUE XXV.

Drink this glass of wine. I've a favour to ask you.

Thanks, I have had wine enough. Pray tell me what you wish to ask me.

Well, it is this. When my elder brother had just returned after his absence from home, he thought he'd buy a couple of houses with a view to letting them. The purchase of the first being completed, he arranged for extending the lease of the tenant in occupation; when he found, to his astonishment and dismay, that the man was in habit of giving gambling parties, and had been arrested by the constables. My brother had nothing in the world to do with the affair; but some enemy of his went and made dreadful mischief by accusing him of being at the head of the establishment, and yesterday he received an urgent summons to the police-station. Now he has never had much experience in life, and when any emergency arises he is all at sea; so, fearing that when he got to the station he would make mistakes in what he had to say, he didn't dare to go at all. We had a pretty piece of work to send the runners back again. So I want to know if you will be so kind as to come and give him what help and protection he may stand in need of.

Where is he?

He has gone outside the city; he'll be back directly.

And who is the man who bears this grudge against him?

His name is Wang. He lives in the north part of the city.

Oh, it's he, is it? He always was a fellow who took advantage of his influence and position to ride roughshod over everybody else. But what is the misunderstanding between your people and him?

There was never any misunderstanding. The only thing is that we refused to lend him some money he wanted. Besides this, he's a bully and a coward. Some time ago my brother assisted him pecuniarily when he was in want, and now he returns evil for good and enmity for kindness. It's clear he takes advantage of my brother's simplicity and good-nature to impose upon him. If he gains his object this time, it will go harder with us even than it does now.

Ling-tsu; to have received sufficient. It is a polite form of declining.

Ch'ih-tsu-rh; to eat, or live upon, the rent.

Kô-shua-rh; there was put, placed, or instituted, gambling.

Pa-rh-shang; constables; synonymous with *ma-k'uai*. The expression might be rendered, [officers] on duty.

Fang-liao-pa-hsieh-hô-rh; to let fly, or give vent to, a handful of depraved or wicked humour.

Fei-chien-hô-p'iao; a flying or urgent summons, a subpoena.

Chuan, to send for, to summon.

Ta-chên-chang; a *chang*, fight, in which *ta-chên*, large battalions, are engaged.

Tang-shih-tsê-mi; [when he comes to] *tang-shih*, undertaking an affair, *tsê*, then, or immediately, he becomes *mi*, confused—at sea.

Ch'ou-chia-rh; the enemy.

Hêng-hsing-pa-tao; he perversely walks in an overbearing road; or, perversely acts on a tyrannical principle.

Kuan-liao; accustomed to; here translated, he always was—of such and such a nature.

Chieh-tai-pu-chou; [proposed] loan of money was not carried through.

Your brother always was an honest sterling fellow ; it's most unfortunate that he ever fell in with such an unconscionable rogue. If he had only refused to notice him from the very first, this would never have happened. It's all because he's too soft-hearted. As the proverb says, "It's a dangerous thing to open the door of one's kindness," and "It's difficult to be a good man." Your brother affords an apt example of both. Tell him from me not to be anxious ; and that, as you have placed the affair in my hands, I will exert myself to the utmost to put it straight. You shall hear from me in a day or two.

Shan-mên-nan-k'ai ; it is difficult to open one's door of virtue or benevolence—because, once open, it is difficult to shut it again ; or because one may be imposed upon, etc.

Ying ; to answer to.

DIALOGUE XXVI.

Now that your father is dead, you are head of the family ; the young folks belonging to you are numerous, and they are all your juniors ; so it is your duty to set them a good example. The proverb says, "Ill-gotten gains never prosper" ; why do you make yourself a ringleader in lending out money at exorbitant rates of interest ? and then, when you have earned a profit, squandering it in that senseless fashion ? If you act in this way, how can you expect the others to form virtuous habits ? And then you are too haughty ; your bearing is calculated to give offence ; what do you gain by getting the ill-will of so many people ?

Don't you be uneasy, now. I'll remember all you say. I'll reform from henceforth, and won't practise usury any more. I'll apologise to everybody I've offended, and make the first advances towards placing matters on a pleasant footing again. There !

That shows you're an intelligent fellow who knows how to accept a word in season.—But look ! While we have been talking, he has been creeping in on tiptoe ; what does he want ?

[*To the intruder.*] Hi ! What mischief are you up to ? We saw you long ago ; don't try your tricks on here.

I saw you two engaged in such an interesting conversation, I thought I'd steal upon you and make you jump ; but you've caught sight of me too soon.

How is it that at your age you're so full of pranks, and lisp like a baby when you speak ? When will you be a grown-up man ? Be off ; go in with you. We've got something important to talk about.

K'ô-po-ch'êng-chia, *li-wu-chiu-hsiang* ; property acquired by *k'ô-po*, meanness and avarice, *li*, according to the eternal principles of right, *wu*, will not, *chiu*, for long, *hsiang*, be enjoyed.

Ling-t'ou-'rh, a ringleader ; generally used in a bad sense.

Fang-chung-li-chai ; *fang-chai*, to lend money, *chung-li* with heavy interest.

Hsia-ko-ch'i-'rh ; literally, to abate one's anger. It has some analogy with the English vulgarism "to come down a peg."

Hsi-ho hsi-ho ; apart from the actual meaning of these characters, there would seem to be some connection between their sound and that made by a man who smiles and talks with a view to dispersing unpleasant associations and to make it all right with somebody he may have offended.

Nung-kuei ; to play the devil, to be up to mischief.

Yao-shé-'rh ; biting the tongue ; to speak indistinctly, to lisp.

第二十七篇

你認得他不認得 看着他面善一時却想不起是那兒見過來着 我纔也問他認得你麼他說望你倒有一面之緣剛纔你們走了個對面兒他却也不認得你了 他到底是誰 他姓王從前是行醫的如今中了舉人加捐了教官不久就要上任去了 這麼說起來想來不過是請他看過病前沒甚麼大交往無怪乎彼此都不認得了他是有甚麼事呢。還是路過進來坐坐兒呢 他是特意來告訴一件事情就是你昨兒打聽的那件事我求了他他却詳細細的都打聽明白了說是容易辦儘攬掇我去我想和你定規明兒一塊兒去辦辦瞧如果辦成了彼此都有點兒益處 就是咱們明兒午後一同去還是我找您來請您在家裡等着就是了

DIALOGUE XXVII.

Host (referring to some one who has just left the room.) Do you know him at all?

Visitor. I know him well enough by sight, but at the moment I can't recollect where I've seen him.

I asked him just now whether he knew *you*. He said he had met you once, but that on being brought face to face with you he couldn't identify you again.

Well, but who is he?

His name is Wang. He used to practice medicine, but at present, having taken his degree of *chü-jên*, he has purchased in addition a superintendency of schools, and will enter upon his new duties in a short time.

Ah, if that's the case, I fancy it can only be that I consulted him professionally some time ago; there was never any intimacy between us. It is not surprising that we didn't recognise each other. Was he here on any special business, or did he only drop in in passing?

He came on purpose to tell me something with reference to a certain matter—the matter you were asking about yesterday. I had begged him to make minute enquiries on the subject, and he has now found out all about it. He says it can easily be arranged, and has overpersuaded me to undertake the task. I think that you and I might go together to-morrow and see about it; for if we are able to put it through we shall both of us get something out of it.

By all means. We'll go to-morrow afternoon. I'll come and call for you here, so be good enough to wait in, for me.

K'an-cho-mien-shan; to recognise by sight.

I-mien-chih-yüan; there has been a *yüan*, previous experience or affinity, of *i-mien*, one interview—only. The phrase is hardly susceptible of an English analysis.

Lu-kó-chin-lai; to drop in as one passes by.

DIALOGUE XXVIII.

I'm awfully obliged to you for the trouble you took for me in that law-case. I've come to-day for the express purpose of thanking you. But I've another request to make as well.

Don't mention anything about thanks. If you have any further commands for me, pray speak out. I'll help you to the utmost of my ability in any matter within my power.

Well, I've come to you with a request about that other law-suit, in which those two people are engaged. Can't you think of some way or other out of it? It would be so much better if it could be settled for them, and finished up without loss of time.

Ah! I'm afraid of making any promise on that score. In the first place, the affair has already assumed considerable proportions, and it would be by no means easy to come to the rescue now. The plaintiff and defendant will both of them inevitably get into hot water, so how can one do anything for them? In the second place, neither of them has any sense of right at all. On a former occasion, after they had been saved from the danger that threatened them, they never uttered a word of acknowledgment. Who would care to meddle in the private affairs of men who have so little idea of the duties of ordinary friendship?

Tao-fa ; to acknowledge, or speak about, the fatigue—the man put himself to.

Liang-tsao ; the two parties, or sides. The plaintiff is 原告 and the defendant

被告.

Ying-tê-ti-tsui-ming : inevitable punishment. The character *ming* points to the punishment being of a definite nature.

T'iao-ch'u-hô-kêng ; to jump out of a fire-pit.

第二十九篇

您可太好了，我也沒去賤您短禮的很了，現在自己覺着復了元兒了麼？托您的福算大好了，但是還覺軟些兒，再將養幾天兒就可以復元兒了。我想您這病都是勞心太過的緣故，以後也要少操點兒心，找個消愁解悶兒的玩藝兒當散散心，自然就可以身體結實了。不錯，我最愛和相好的親友們說話兒，比別的解悶兒的法子都好。既然是這們着，咱們那位朋友是個逍遙自在的人，竟很有閒空兒，爲甚麼不同他來往來往，明兒我替你約了他來，你意下如何？若是他呀，多謝費心，我甯可悶着些兒，倒不必約他了。這是爲甚麼呢？實不相瞞，我先前同他來往，留神他的爲人，雖沒甚麼大不好，但是他所說的都是自相矛盾的話，我沒那個耐煩兒聽，所以不願意同他來往。

DIALOGUE XXIX.

So you're all right again, eh? I've been very remiss in coming to see you. Do you feel that you have quite recovered your small health?

Many thanks; I think I may call myself quite well again. I am only still a little weak; but a few days' nursing will no doubt restore me completely.

Do you know, I believe this illness of yours was caused entirely by over-anxiety. You must keep yourself quieter in mind for the future. Try and find something to amuse you, that will relieve your ennui and low spirits; if you were to indulge yourself in a little mental relaxation from time to time, you would find yourself improving in physical strength.

You are right. I am very fond of chatting with my friends and relatives; to my thinking, it is a pleasanter form of recreation than any other.

Well, if that's the case, there's our friend What's-his-name, who is a gentleman at large with plenty of time upon his hands; why don't you cultivate him? I'll engage him to come over and see you to-morrow. What say you?

Why, as regards *him*—I'm very much obliged to you for your kind intentions; but I'd sooner be left in my dulness than that he should be asked to come.

What's your reason?

I'll be quite frank with you. Formerly when I used to be associated with him, I observed him closely, and came to the conclusion that altho' there was nothing actually vicious about him, everything he said was so self-contradictory that I lost all patience with him; and so I don't want to associate with him any more.

Fu-liao yüan-'rh; to have returned to what one was originally; to be reëstablished. The phrase may be used of a person who, from a state of wealth, has been brought to poverty and then is reinstated in his former prosperity.

Chiang-yang; both words meaning to nourish, to take care of.

Lao-hsin-t'ai-kuo; to over-work or trouble the mind.

Hsiao-ch'ou-chieh-mên-'rh; to dissipate sorrow and relax ennui. Pronounce the last two words *mêrrh*.

Hsiao-yao-tsz-tsai; wandering at ease according to one's list; one's own master; no encumbrances, responsible to no one, and having nothing particular to do.

Yüeh-liao-t'a-lai; to engage him to come.

Tsz-hsiang-mou-twên-ti-hua; words which strike against and oppose, or contradict, each other. See *Williams's Dictionary*, page 587, under the character 矛.

第三十篇

都來齊了咱們坐下要菜罷大哥請往上陞 那二位都是遠客怎麼倒讓我 左
右都不是外人兒依我說序齒坐罷省得讓 很好這話爽快 大哥還讓麼 我
就從命了 都請坐喝甚麼酒 紹興罷你們幾位呢 我也是紹興 我黃酒上
不行要壺燒的 好咱們倆喝燒的要菜呀 您先要 老弟替我想一個 你就
先要溜魚片兒 您呢 會蝦仁兒 我要個涼的罷拌海參 來先要這三樣兒
果子冷葷隨便來幾樣兒酒熱着點兒 是 讓我自己斟罷 那兒有這個理呢
這麼着罷讓他斟下一輪兒來往下隨便 就是 我替您布布 別布自取罷
敬您這一盅請吃透了 我可不行喝一口就是了 來燒隻鴨子來碗翅子衆
位找補甚麼

DIALOGUE XXX.

- 1.—(*Host.*)—Well, we're all here. Let's take our places. Now then, dinner!—Please, my honoured friend, take the upper seat.
- 2.—The other two gentlemen are guests from a distance; why give me precedence?
- 3.—No, no, we're none of us strangers. I propose that we sit in order of our ages, and save ceremony.
- 4.—Good! That's a capital idea.
- 1.—Do you still persist in your refusal, Sir?
- 2.—I am entirely at your orders.
- 1.—Well, then, let's sit down. What wine shall we have?
- 2.—Shao-hsing, for me. What do you two say?
- 3.—I'm for Shao-hsing too.
- 4.—I can't stand yellow wines. I'll have a kettle of Kao-liang.
- 1.—Good; you and I will drink Kao-liang. And what dishes?
- 3, (to 2.)—You speak first, Sir.
- 2, (to 4.)—Help me out with a suggestion, Sir!
- 1, (to 4.)—Well, Sir, what shall it be?
- 4.—Fried fish in slices for me.
- 1, (to 2.)—And for you?
- 2.—I'll have some peeled shrimps with sauce.
- 3.—I should like something cold. Biche-de-mer!
- 1, (to waiter.)—Here! Bring these three things first; and let us have something in the way of fruit and cold meats when you like. And see that the wine is well warmed!
- Waiter.*—Yes, Sir.
- 2.—Allow me to pour out my wine for myself, Sir.
- 1.—Who ever heard of such a thing?
- 3.—Well then, let our host pour us out a cup all round, and afterwards we can help ourselves.
- 2.—So be it.
- 4.—Let me offer you a little of this.
- 2.—Pray don't, Sir. Take some yourself.
- 1.—Let me honour you with this cup of wine, Sir. No heel-taps!
- 3.—Pray excuse me; I can only take a sip.
- 1 (to waiter.)—Here! Bring us a roast duck and a bowl of sharks'-fins.—Now, gentlemen, what else shall we have?

Hsü-ch'ih; in order of our teeth. ▲ euphemism for age.
Jang; to yield precedence. *Ta-kô-hai-jang-mô*? Do you still insist on yielding precedence to the others?—The sentence towards the end of the dialogue *Chin-'rh-ang-woa-hou* is construed, To-day yield to me [the pleasure] of paying.

Tsung-ming; to comply with commands.

Hsia-jên-'rh; the inside of shrimps; not their shells. 仁 here conveys much the same meaning as 瓤 *jang*, the inside or pulp of a melon. Pronounce 仁兒 *errh.*

Pu-pu; to distribute; to serve or help another at table.

吃吃再要罷多了也是剩下 不錯 那們就先要這個罷 是 衆位依點兒實

纔好呢別等涼了哇 我的酒已經大發了要飯罷 再要兩壺 都是分兒了

既沒外人何必儘讓要吃的罷 來兩碟兒蒸食 喳 吃甚麼呢 我要飯 我

也是飯 一樣 把鴨汁兒對點兒豆腐一碗清湯來飯 喳 給您添點湯兒

我不陪了 怎麼一位不吃都不吃了 我總不粧假 我也不會作客 散坐罷

漱口洗臉 別張羅 今兒讓我候罷 有請出您來花錢的理麼都別讓 我

們就依實了多謝費心 好說改日再見 再見 請 請

2.—Let us eat what we've got first, and then we'll think about what's to come next. If we order too much, it will be wasted.

3 and 4.—You're right.

1 (to waiter.)—Very well, then, bring those first.

Waiter.—Yes, Sir. [*Brings them.*]

1.—Come, gentlemen, don't stand on ceremony. We won't wait till they get cold.

2.—I've really had too much wine already. I should like some rice.

1.—Let us have two more kettles.

4.—We've all had as much as we can carry.

3.—We're not strangers, Sir; why should you press us so strongly to drink? Let us have rice.

1 (to waiter.)—Bring two plates of steamed dumplings.

Waiter.—Yes, Sir.

1.—What shall we have now?

3.—I should like some rice.

2.—And I, too.

4.—The same for me.

1 (to waiter.)—Go and cook some bean-curd in the gravy of the duck: and get a bowl of clear soup.

Waiter.—Yes, Sir.

1.—Let me pour a little soup over your rice.

2.—I cannot keep you company any more; I'm full.

1 (to 3 and 4.)—What, are we all to stop because one does?

3.—Indeed it's no pretence on my part.

4.—And I'm not making a stranger of myself either.

3.—Then let us get up.

1.—Pray rinse your mouths and wash your faces.

2, 3, and 4.—Don't trouble yourself about us, we beg.

2.—Let me pay the reckoning on this occasion.

1.—Who ever heard of inviting guests and then allowing them to pay? Not one of you shall do so.

2, 3, 4.—Then we will take at your word, and thank you for your hospitality.

1.—You're very good to do so. We'll meet another day.

2, 3, 4.—*Au revoir*, etc., etc.

Chao-pu-shēmno; what do you look for now to fill up [your corners]?

I-tien-'rh-shih; conform a little to genuineness; don't decline to eat from modesty.

Ta-fa-liao; a strong intensive, expressive of having overdone a thing, such as eating or drinking.

Shih-fen-'rh-lo; we have had our full share.

San-tso; to sit away from the table, scattered.

Chang-lo; to spread nets to catch something; hence, to trouble oneself about another.

第三十二篇

你知道他的來歷麼 怎麼不知道呢 你既知道何不從頭兒述說一遍給這位聽聽呢 使得他們原是弟兄兩個來着自從他哥哥出外作買賣一到了上海那個繁華地方就荒唐起來了把本錢花淨了還拉下許多帳鬧了一身的病連急帶躁就作了古了他聽見他令兄死在上海他趕着就去了心想把本錢收回來誰知道他令兄早花完了還該下若干帳那些帳主兒倒望他要錢他鬧了個進退兩難一時急了他倒把同他哥哥交往事情的那一千人都告下來了說他們帳目不清打了一場官司等着發放完了他也沒得便宜還是衆鄉親可憐他是出於無奈不和他一般見識大夥兒湊錢幫他盤纏回來的 回來之後脾氣怎麼樣 還是好吃懶作的上半年他求我薦事我薦他在當舖裡到八月節他自己攔下了經手的事他全沒交代清楚我爲這事也落了褒貶了從今以後我是再不管他的事了

DIALOGUE XXXI.

Do you know anything of his antecedents ?

I should rather think I did.

Well then, tell us all about them for the benefit of this gentleman.

Willingly. There were originally two brothers, the elder of whom left his home on business. When he arrived at that gay, extravagant place, Shanghai, he launched out into all sorts of dissipation, spent his entire capital, ran deeply into debt, contracted a bad illness, and finally died in great distress and shame. When the other heard of his brother's death there, he repaired thither with all speed, hoping to recover the money ; but he found that the elder had spent it long before and left a good deal unpaid into the bargain. The creditors came down on him for payment, so he was in a nice dilemma ; and being much pressed, he brought an action against all the former associates of his brother, accusing them of having cooked the accounts. When the case came on for hearing, and the persons implicated had been all disposed of, he found that he had got no satisfaction out of it whatever ; all his fellow-townsmen who were there pitied his helpless position, and, instead of following his example, they subscribed some funds to provide him with travelling expenses for his return-journey.

And what sort of a disposition did he show after he had got home again ?

Much the same as before ; that of a greedy lazybones. Early in the year he begged me to recommend him for some employment, and I accordingly got him a berth in a pawnshop ; but in the eighth month he threw it up of his own accord, without properly making over to his successor the business he then had in hand. I came in for a share of the blame, and henceforward I intend to have nothing more whatever to do with him.

Lai-li ; the *li*, experiences, through which he has *lai*, come. Or perhaps *lai* for *hsiang-lai* or *pên-lai*.

Shu-shuoh i-pien ; to relate-tell an entirety. But *i-pien* is virtually untranslatable. It means the whole story or occurrence.

Tso-liao ku-liao. He made himself, or became, as one of the ancients ; or, he became [united with] the past—the olden time. A beautiful expression for death.

Na-i-kan-jên ; that set of men ; that particular lot.

Chang-mu pu-ching ; their accounts were not clear.

Lao-liao pao-pien-liao ; to bring down reproaches.

第三十二篇

你這個左性脾氣真是罕聞罕見天下少有的早就囑咐過你別管這事你偏不聽如今拽到裡頭了賠錢惹氣耽誤工夫豈不是自惹其禍 您說的都是現成話兒難道我是愛管閒事的嗎只因都是相好的朋友眼看着他們爲點小事兒爭論起來有不勸勸的嗎誰想到他們三言兩語就動了手竟把那個打了個稀爛他們就共了事拉我作個見證這也是無可如何了我遇見這種事心裡就發煩的了那兒還禁的住你抱怨呢

DIALOGUE XXXII.

This perverseness of yours is most remarkable; there are not many persons in the world who are like you. I warned you long ago not to have anything to do with the matter; but you refused to listen to me, and now you've been regularly drawn into it. You have got to pay damages, your equanimity has been upset, and your time wasted; all of which trouble you have brought upon yourself.

It's all very well for you to say that. Am I so fond, pray, of interfering in what doesn't concern me? No; it is simply because they were all great friends of mine, and when it became clear to me that they were beginning to quarrel about an affair of no importance, you wouldn't have had me abstain from giving them a word of counsel, would you? Who would have thought that as soon as the first words were out of my mouth they would have fallen to blows, and beaten What's-his-name to a jelly? And then they went to law about it, and dragged me in as a witness. I couldn't help myself. Whenever anything like this happens to me, I consider that I've got trouble enough for one time; and just now I have sufficient to bear without the addition of your reproaches.

Tao-hsing p'i-ch'i; left-natured disposition. Crooked, deflected, perverse.

Han-wên-ti; strange to hear of, or seldom heard of.

Tsz-jé-ch'i-hó; an evil of one's own provoking.

Hsien-ch'êng-ti-hua; ready-made words; set phrases, which carry no weight and have no bearing on the matter; irrelevant platitudes.

Chin-ti-chu; to put up with.

第三十三篇

你們在這房子住着很合式爲甚麼要搬呢 咳住的好好兒的鬧起鬼來了把娘兒們孩子們都嚇的什麼兒似的到了晚上就都不敢出屋子竟聽着院裡彷彿人哭似的鬧的都睡不着眼看全要病不搬可怎麼看呢 據我說呀只怕是疑惑的緣故我身下住的房頭裡也有人說不乾淨家裡的人聽見就自驚自詐的起來這個說看見這個了那個說聽見那個了我說你們別混吵吵俗語兒說疑心生暗鬼你們無故的瞎害怕那是各人嚇哄各人哪誰若再說這些話我可不一攔了幾回纔好點兒了倒是有一回嚇了我一跳是一天晚上月黑天我打後頭院兒往前頭來正走着聽見東邊兒欸的一聲一個甚麼落在樹上了刷拉刷拉的嚮抬頭一看影影綽綽的像個人往下一跳就撲了我來我剛要嚷他就從西牆兒上跳出去了聽見外頭說好了沒斷沒斷倒回來了我定了定神兒一想纔明白過來了必是放的風箏掛在樹上繩子沒斷又叫他們揪回去了若是別人遇見嚇跑回來又不定說甚麼了

DIALOGUE XXXIII.

That house of yours suits you very well; why do you want to move?

Ah! it was all right at first; but afterwards it turned out to be haunted, and the women and children have been terrified by apparitions in a way that is simply indescribable. Nobody dares to go out the room after nightfall. Sounds are constantly heard in the yard like somebody weeping; and this frightens them so they are unable to sleep. Indeed they are all sickening before my very eyes; so there is nothing for it but to leave.

Well, I believe it is all imagination; it springs from their own dread of it. Why the house I live in myself had once the reputation of being haunted. When my people heard it, they just frightened themselves out of their wits; one would say, "Oh, look there!" and another, "Oh, look at that!" till I put a stop to it by forbidding all such nonsense. "The saying goes, Ghosts are the offspring of a man's own fears," said I to them; "and this state of blind terror you are all in is simply because you all frighten and deceive each other. Now if anybody says a word more on the subject, I'll be down upon him." After I had put several stops to it in this way, things begin to mend a little. But on one occasion I got a fright myself. It was a dark moonless night, and I was coming from the back yard to the front of the house. As I was walking along I suddenly heard a sort of whizzing sound to the east of me, and then something dropped upon a tree with a rustle. I raised my head to look, and there I saw the dim shadowy outline of something resembling a man. It jumped down, and then came rushing on towards me. I was just going to cry out, when it hopped right over the west wall, and I heard a voice on the other side say, "It's all right! It hasn't broken, it hasn't broken. I've got it back all safe." Then I pulled myself together, and a moment's thought showed me the true state of the case. Why, it was a kite, that had caught in the tree! And as the string "hadn't broken," the fellows had "got it back safely." Now if this had occurred to anybody else, he'd have rushed away in a fright, and there's no knowing what account he'd have given of the matter.

Hsia-ti shēm-mo-rh shih-ti; an idiom which reminds one of the English phrase "frightened like anything."

Tsz-ching-tsz-cha-ti; self-terrifying, self-startling.

I-hu-ti yuan-ku; the cause [of the apparitions] is distrust, or doubt.

Tao-hui-lai-liao; the first character here is used vulgarly in the sense of 拉, to pull.

Fang-ti fēng-chēng; a kite that had been flown [and had caught], etc.

第三十四篇

你要查明白這件事總得給他個冷不防抽冷子就進去冷孤丁的問他別容他想就看出他的神氣來了 你說的何嘗不是可是我一看見他我這一肚子氣就要發作出來真是由不得我所以總不得細盤問他這也就無可如何了 我從前也把他看成好人了諸事都不瞞他後來理會出他的奸詐來纔遠着他我想您也是錯看了他推心置腹的和他交往所以叫他繞住纔上他這樣兒的當啊也只好吃個虧罷倒不必惹氣了

DIALOGUE XXXIV.

If you really want to get to the bottom of that affair, all you've got to do is to go in suddenly and take him thoroughly by surprise, and then put the question to him without giving him time to think. Then you'll be able to see how he looks!

Ca va sans dire. But I know that directly I set eyes on him I shall give vent to all my pent-up indignation in spite of myself, so I shall be actually unable to cross-examine him. There is no means of doing it, as far as I see.

I always looked upon him before as a good man, and never concealed anything from him. But afterwards I noticed indications of his duplicity cropping out, and then I kept him at a distance. I think you must have been mistaken in him too, to judge from the implicit way you confided in him during your period of intimacy: and by this means he got you nicely into his toils, and then you were caught in his trap. Well, you must make the best of a bad job now. There's no use in getting angry.

Hô-ch'ang pu-shih; literally, *hô*, how can [what you say] *ch'ang*, be considered, *pu-shih*, not to be, or wrong?—It is undeniable; self-evident.

Wu-fa-k'o-ch'u; there is no means by which it may be *ch'u*, managed.

T'ui-hsin-chih-fu; to take out one's heart and put it into another man's stomach.
To confide in implicitly; to have no secrets from.

第三十五篇

這不是烟館麼。在這兒抽罷。不行，他這兒竟些個新槍烟也不好，再往那們一點兒有一個帶住家兒的烟館，倒不錯。地方兒乾淨，有幾枝老槍烟也好，分量也大。咱們上那兒去罷。你們二位請罷，我不陪了。你不抽烟也可以去坐一坐兒。一塊兒去罷。等我們過了癮，咱們聽戲去。使得。到了進去罷。您頭裡走。請坐。你們兩位躺下抽，我在這邊兒坐着。挑兩分兒來。來了。怎麼擎這麼枝槍來。您抽抽試試，比您常使的那枝還舊呢。新買的麼。折帳來的。合多兒錢。十二兩多呢。甘蔗的尺寸可以價兒也不小。比那枝崖竹的還貴麼。那枝底根兒合八兩五買的，目下要買得過十兩。

DIALOGUE XXXV.

1.—This is an opium-shop, isn't it? Let's smoke here.

2.—No, that won't do. They've only got new pipes, and their opium isn't good. Let us go on a little further that way; I know of a private shop there's nothing wrong about. The place is clean, there are several well-seasoned pipes, the opium is good, and they give you liberal supply for your money. We'll go there.

3.—Well, I'll wish you two gentlemen goodbye. I'll not accompany you.

2.—If you don't smoke, you can come and sit awhile.

1.—Oh, let us go together. We'll go to the play after we've had our smoke out.

3.—Be it so.

2.—Here we are. Let us go in.

1.—After you, Sir.

2.—Pray be seated.

3.—You two gentlemen lie down and smoke; I'll sit over here.

2.—Here! Bring opium for two.

Waiter.—It's ready, Sir.

2.—Why do you give us this kind of pipe?

Waiter.—Try it, Sir. It's older than the one you're in the habit of using.

2.—Have you bought it lately?

Waiter.—We took it in payment of a bill that one of our customers was not able to discharge in coin.

2.—And what was the cash equivalent?

Waiter.—Over twelve taels.

1.—Well, although it's made of sugar-cane, and is fairly well proportioned, it can't be called cheap.

2.—Is it dearer than that one of Yai-chou bamboo?

Waiter.—The one you refer to cost eight taels five mace in the first instance; and if you wanted to buy it now you'd have to give over ten for it.

Ch'ou; to smoke [opium.]

Tai-chu chia-rh-ti; where the family lives; not only a place of business.

Fên-liang-ta; each 分 is a good weight for the money paid.

Kuo-liao-yin; the *yin*, peculiar gratification afforded by opium, being passed, or obtained.

T'iao-liang fên-rh; *t'iao*, to take up any thick viscous fluid, such as mustard, and put it in a plate or bowl. Pronounce the last two words *fêrrh*.

Chê-chang; to set over against a bill, or account; to accept in payment of a debt.

Hô to-rh chien; corresponding, or answering, to, how much money? *To-rh*, familiarly used for *to-shao*.

THE FIFTY DIALOGUES.

怎麼吃烟的人都愛使陳槍 可見你不抽烟就不懂局槍若使得年久了掛的油
三百六 有多重

子厚又省烟又過癮 這就是了他們這一分兒烟算多兒錢
會不會的開一口我起來

兒呢 三分來的 我給你燒口你嘗嘗 我不會抽 我燒燒試試 你不成

你躺下 也好 這烟的發頭怎麼樣 可以聞着也好 我燒燒試試 好說 啣堵

烟稀看墜地 那就得了麼 得了你抽我給你看 磕頭磕頭 不錯這行了

了 你別緩氣兒一個勁兒的往裡吸纔行哪

3.—What, do opium-smokers prefer stale pipes?

1.—It's easy to see you're no smoker, and so you know nothing about the ins and outs of the thing. If a pipe has been in use several years the interior gets thickly saturated with oil, and it takes less opium to give the smoker gratification.

3.—Ah! I understand. Now what does this allowance of opium that you're smoking, cost?

2.—Three *pai*, sixty.

3.—And what does it weigh?

1.—A little over three candareens.

2.—Let me light a pipe for you, just to taste.

3.—Oh! I can't smoke.

1.—Whether you can or can't, just smoke one pipe. I'll get up and let you lie in my place.

3.—Well.

2.—How does this opium inflate?

1.—Fairly. It smells good, too.

3.—Well, I'll light a little and try it.

2.—You won't be able. The stuff's thin; take care not to let it drop about. [*Does it for him.*]

3.—Is it all right now?

2.—Yes, it's all right now. [*Hands him the pipe.*] There; you smoke, and I'll look after you and help you.

3.—I'm infinitely obliged.

2.—Not at all.

3.—Ah!—The hole's stuffed up.

1.—You mustn't stop breathing; you must draw it in with one long breath. Then you'll find it work.

3.—True, true! Now it is all right.

Pu-tung-chü; you don't understand [the ways of] this establishment. Synonymous with 不在行.

Shêng-yen; it saves or economises opium.

Shao-k'ou; colloquially used for *shao* [i] *k'ou* [yen]—to burn or light a pipeful or mouthful of opium.

Nao-i-k'ou; the verb *nao* is also interchangeable with 來, 得 pr. *tai*, 吮 pr. *sô*, and 抽; all vulgarisms for the verb to smoke. The classical expression is 吸.

Fa-t'ou; its inflating capabilities. The drug in its viscous state is taken up on the point of a long needle and held in the flame of the lamp; this causes it to puff and swell, like burning gutta-percha.

Ni-pu-ch'êng; a colloquialism for *ni-pu-hui*. You can't accomplish it.

Tu-liao. When the opium is properly placed over the hole of the pipe, it is necessary that an aperture should be pierced in it, to allow for the free draught of air; and an inexperienced smoker, who breathes slowly and irregularly, allows this aperture to close up. Directions how to inhale the smoke are given in the next sentence.

再來口 我別攪了你們二位抽罷 再開盞燈您在這邊兒不好麼 也使得呵
這個斗可不成斗門子太大 給您換一個這個怎麼樣 可以你再抽口 您請
你們二位多大癮 我有限一天二錢足數 您呢 差一半兒我得四錢多 頂
大癮的一天抽多少 有過兩的 您在南邊也抽小土麼 先是小土來着後來
因爲買着費事改了大土 抽過幾年大土乍換小土行麼 乍換有點兒不過癮
抽幾天兒也就不理會了 是大土好是小土好 不論大土小土本地土抽慣了
那樣兒就說那樣兒好 是麼 他說的不錯我們一共是五分兒不是啊 作什
麼 掌櫃的收錢哪 別讓我這兒有帳記上罷走哇咱們 我就不讓了走罷
三位回去麼再見了 再見再見

2.—Now have another.

3.—No; I mustn't trouble you any more. You two gentlemen smoke now.

Waiter.—Let me light another lamp. Won't you be comfortable over on this side?

1.—Yes, that will do. Ah! The bowl of this pipe is no use; the bowl's too large.

Waiter.—Let me change it for you. How do you find this one?

1.—Better. [*To No. 3.*] Have another smoke.

3.—Pray smoke yourself, Sir. Now how much do you two consume a day?

1.—I'm moderate enough; two mace a day are sufficient for me.

3.—And you, Sir?

2.—Double the quantity; more than four mace.

3.—And what is the largest amount that a man can smoke in a day?

2.—There are some who smoke over a tael.

1.—When you were in the South used you to smoke Malwa?

2.—I did at first; but I found it was so troublesome to get that I changed afterwards to Patna.

1.—But does it answer to change suddenly back again to Malwa after having smoked Patna for so many years?

2.—Well, at first you find some difficulty in getting the proper gratification; but after you have smoked some days you fail to notice any difference.

3.—And which is the better of the two?

Waiter.—You can't say that Malwa or Patna or native opium is actually the best; each man prefers what he is accustomed to take.

3.—Yes?

1.—He's quite right. Now, we have had five 'goes,' haven't we?

2.—What do you ask for?

1 [*To man-in-charge.*—Money!

2.—Now don't insist on doing that. I have a running account here, and what we've had can be noted down on that. Come, let's walk.

1.—Very well; as you please. Come.

Waiter.—Are you off, gentlemen? *Au revoir.*

1, 2, 3.—*Au revoir.*

To-ta-yin; how much [opium does it take to give you] gratification?

Pieh-jang; a curious phrase, appearing to mean the opposite of what it does. To *pieh-jang*, in this connection, would seem to be to *yield* to the entreaties of another to let him pay; but it must be construed rather, "Don't yield your right of being paid for." "Then," replies the other, "I won't yield it"; i.e., I'll let you pay. Or it may be a contraction for, "Don't ask me to yield to you."

第三十六篇

你認得老姚麼 認得呀 靠得住麼 沒錯兒呀 怕不見其罷 這話兒裡有話呀怎麼了 拉倒罷我不說了 你這是怎麼種說話法兒含着骨頭露着肉的不行你總得說 明人不用細講响鼓不用沉捶你各人哂摸罷 這種半吐半咽的話兒叫人打那頭兒哂摸明擺着的是白話我 當面兒白話你總比背地裡讒毀你強啊 誰背地裡讒毀我是老姚麼 猜着了 說我甚麼來着 你既知道是老姚還想不出箇兒來麼我想你心裡明鏡兒似的知道 這是打那兒說起我若是知道粧不知道我就起個誓 別着急只要你不生氣我就說

DIALOGUE XXXVI.

Do you know old Yao?

Yes.

Are you very thick with him?

I believe you.

I fancy you're *not*, though!

What are you driving at?

Come; let us drop it. I won't say.

Now what sort of a style of talking do you call that? Out with it, man! I insist upon your explaining.

A sharp fellow doesn't require minute explanations; a resonant drum needn't be hard thumped. Try and guess!

How's a man to get a clue to your meaning when you do nothing but drop these half-hints? It's clear enough you are trying to get a rise out of me.

Isn't it better to do that to your face than to slander you behind your back?

Who's been slandering me behind my back? Old Yao?

You've guessed it.

And what has he said about me?

Now you know that it was Yao, can't you think what is most likely for him to have said? I believe you are perfectly conscious of it at heart.

What are you referring to? If I am pretending ignorance while all the time I know, I'll put myself on oath.

Don't get excited. If you promise not to be angry, I'll tell you.

K'ao-tê-chu; a vulgarism for intimacy.

P'a-pu-chien-ch'i; literally, "I am afraid I don't see that." Compare the expression "I don't see it," as a reply to an unreasonable proposal.

La-tao-pa; pull it down; let it rest.

Hén-cho ku-t'ou lou-cho jou; [you are like a man who] holds the bone in his mouth and leaves the meat exposed.

Tsa, to suck or smack with the tongue, as when trying the flavour of anything; *o*, for *chuai-mo*, to guess.

Pan-t'u pan-yen; vomiting one-half and swallowing the other.

Ming-pai-cho; it is placed clearly before me.

Pai-hua; perhaps "to humbug" would be a nearer approach to the original than the translation given.

Hsiang-pu-ch'u ch'a-'rh-lai; a *ch'a* is originally a fragment of potsherd that fits on another piece from which it was broken. The meaning is, Does it not occur to you that there is something in your mind which tallies, or answers, to the dissatisfaction of old Yao?

Ming ching-'rh shih-ti; as clear as a looking-glass.

說罷別累贅了 老姚哇 怎麼着 還是不說好省得鬧事 你要不說咱們倆就是事 咳左右是左右了說了罷 快着點兒他說甚麼來着 他說你的話我全聽不上起心裡替你不服我一攔他他倒翻了索性罵起來了 哎呀氣死我了 你這麼粗了脖子紅了筋的我就不能說了 你若不說就真是你罵我 你想我肯白叫他罵你麼我就說他你別詐背前面後的嚼舌算不得朋友你敢當面說他我就信服你 這話是呀 皆因這句話他更火兒了他說你估量我不敢當面罵他麼走找他去罵他個樣兒給你聽聽別說他那樣兒的光棍兒嚇哄不住我就再比他高幾個碼兒的我也沒攔到眼裡走找他去氣橫橫的攢起把刀來就走我一想不得別等鬧出人命來不如我服個軟兒拉住他沒叫他來 你拉他作什麼你這就跌了好哇找尋上我來了豈有此理你等等兒我找他去 找誰去呀還沒說完哪 說 我一拉他他便勁的把我一掄我悶了個勛斗嚇了一身冷汗就醒了 夢啊 可不是麼 好哇冤苦了我了攔着你的

There, tell me without more ado.

Old Yao ——

Well?

No, I don't like to say. It would only make mischief.

If you don't say, there'll be mischief between you and me.

Well, if it has come to this, I suppose I must.

Be quick about it then. What was it that old Yao said of me?

I had no patience to listen to what he said, I got into such a passion for you. When I tried to stop him he fired up and began to abuse you worse than ever.

I'm ready to die with rage!

Indeed you look so near bursting I am afraid to tell you the rest.

If you don't, I shall consider it the same as if *you* had abused me.

Do you think that I allowed him to do so without protesting? I said to him, "Don't make believe to be in such a rage. It's no sign of friendship to backbite a man in his absence. When you venture to repeat all this to his face, I'll believe in what you say."

There you were right.

But that very suggestion of mine made him fiercer than before. Do you imagine that I wouldn't dare to do so?" said he. "Go and find him, and I'll let you hear a specimen of what I'll say to him. Don't tell me that a scoundrel like that is going to frighten me. I have not descended to look at fellows many degrees more formidable than he. Go off and find him!" His rage was quite ungovernable; and grasping a knife he turned to go. But, I thought, no, no; it won't do to wait. There's a case of murder; I'd better give in to him a little. So I laid hold of him and stopped him.

What did you do that for! That was a come-down. But it's all right. He's coming to find fault with me, is he? I like that. You wait here. I'll go and look him up myself.

Look up whom?—I haven't finished yet.

Well, go on.

As I laid hold of him, he spun me violently round and threw me down: a cold sweat broke out all over me, and then—I awoke.

What, was it a dream?

Of course it was.

All right! Then you've been taking me in most abominably. I'll pay you out for this some day.

第三十七篇

我昨兒看見一張畫兒畫的很細，我却不認的是甚麼故事兒。畫着甚麼？畫着一片大水，水面兒上一字兒排着幾十隻船，船上堆的頂高的些東西，船頭上有幾個兵打鼓，各船都是一樣兒。中間是一隻大船，也堆着東西，船裡點着燈，有倆人對面兒坐着喝酒。這些船の後頭離不遠兒，又有好些隻船，船上好些個兵都望前邊兒打鼓。那些隻船上射箭，既不像打仗的，又不像操演的，而且是黑下的光景，必定有個典故，可惜我不懂得。你沒看過三國麼？沒有。這是三國演義上的故事兒，叫作草船借箭。是怎麼個來歷呢？求您說說我聽。這說起來話兒長了。這是漢獻帝時候兒，他朝中有個作丞相的名叫曹操，是個奸臣，想要篡位。那獻帝已經叫他挾制住了。雖然有個天子的名兒，却是一點兒主意也作不得。滿朝的官員多一半兒是曹操的心腹，其餘那不肯歸順曹操的官員們，又分爲兩項：一項是忠心爲國的一項，是私心爲己的。這兩項人的心事雖然不同，却都望曹操勢不兩立。內中有個英雄姓劉名備，本是漢朝的宗室，一心要殺滅曹操，保護獻帝。又有一人姓孫名權，本是一路諸侯。

DIALOGUE XXXVII.

Yesterday I saw a picture, very well and carefully drawn, but was quite unable to identify it with any historical event.

What was it like?

There was a large sheet of water, on which there were several tens of ships placed one behind the other; on each ship were piled some very high heaps of something, and there were several soldiers at the bows beating drums. All the ships were alike. In the middle of them there was one very big ship, which also had a heap upon it; a lamp was burning in the cabin, where two men were sitting face to face, drinking wine together. At a little distance behind all these ships, there were several more, on which were a number of soldiers shooting arrows at the vessels where they were beating drums. Now it didn't look like a battle, nor was it like a naval review; besides which, the scene was represented as being enacted during the night. It must refer to some actual occurrence, but unfortunately I do not understand it.

Have you never read the *History of the Three States*?

No.

Well, the picture refers to a story founded upon that history, called "Borrowing Arrows by means of Grass-ships."

Oh, what's it all about? Do tell me!

It's a long story. It happened in the reign of Hsien Ti, of the Han dynasty. There was a Prime Minister at his Court named Ts'ao Ts'ao, a crafty and disloyal subject, who schemed to usurp the Throne. The Emperor was already under his thumb, and although he was sovereign, in name he was utterly unable to do as he pleased. The great majority of the officers about the Court were hand-in-glove with Ts'ao Ts'ao; others, who refused to make common cause with them, were divided into two parties: one, who were loyal to the government, and another who were actuated only by selfishness and self-seeking. Although the ideas of the two factions were thus widely different, they were alike in this—that they could neither exist together with Ts'ao Ts'ao. Among them there was an heroic fellow surnamed Liu, whose name was Pei, a member of the Imperial clan. This man was bent upon destroying Ts'ao Ts'ao and protecting Hsien Ti. There was also another named Sun Ch'üan, one of

Ku-shih; past or ancient affair; historical event.

Ku-tien; some ancient record, which here forms the *subject* of the picture referred

Yen-yi; *yen* flowing or proceeding from, *yi*, the actual facts.

Chiao-t'a hsia-chih chu-liao; *chiao*, the sign of the passive voice, equivalent to *pei*, suffer, to be the object of; *hsia-chih*, to oppress, to tyrannise, to have complete mastery over.

Hsin-fu; their hearts in his stomach, and his in theirs. Intimate.

Shih-pu-liang-li; their respective *shih*, power or influence, could not *liang-li*, be established together. Their two powers could not co-exist.

現佔着江南九郡的地方，稱爲吳國。他見朝廷軟弱，奸臣專權，也就有心爭取天下。這劉備、孫權原都望曹操打過幾次仗，大概都是敗給曹操了。這一回是劉備又叫曹操打敗了，退到湖廣地方，和軍師商量報仇。他那軍師姓諸葛，名亮，號叫孔明，是三國時第一個足智多謀的人。他和劉備說：咱們兵微將寡，如何是曹操的對手？東吳孫權兵強將勇，若能得他幫助，纔可以破得曹賊。我要去勸他相幫。劉備說：很好。先生就請快去。孔明到了東吳，見了孫權，費了許多唇舌。孫權纔答應了。恰巧曹操帶着八十三萬大兵來打東吳，孫權就留下孔明一同商量攻守之策。孔明應了。每天和吳國的一位大都督議論軍務。這都督姓周，名瑜，年方二十餘歲，竟是文武全才。他見孔明才出己之上，就生了嫉妬之心，要想個法子殺了孔明。這一天請孔明來議事，問孔明說：水面相攻，應用甚麼兵器？孔明說：最好是箭。周瑜說：不錯。可惜我國存的箭不多，必須趕緊的打造纔好。就求先生監督工匠造十萬枝箭。十天造完，纔不誤事。先生千萬別推辭。孔明心裡想到：他這着兒倒也不錯。我若不應，顯得我沒本事。我若應了他，却吩咐管工料的人安心耽擱，着誤了限期，他好拏我治罪。想了一會兒，就有了一個主意，說道：既是早晚兒交兵，沒箭如何打仗？必須三天能有十萬枝箭，纔趕得上用。

the feudal marquises, or princes, who at this time was in forcible occupation of nine departments of Kiang-nan, which he styled the State of Wu. He, seeing the weakness of the dynasty and all power usurped by treacherous ministers, also conceived the idea of entering into competition for the Empire. Now both Liu Pei and Sun Ch'üan had engaged several times in battle with Ts'ao Ts'ao, in most of which they had got worsted; and this time Ts'ao Ts'ao got the better of Liu Pei again, driving him into Hu-kuang. Then Liu Pei consulted with the Generalissimo of his Forces how he might have his revenge. This officer, whose name was Chu-ko Liang,—also called K'ung Ming—and who was the wisest and the shrewdest man of the epoch of the Three States, said to Liu Pei, "Our soldiers are few, and so are their leaders; how are we a match for Ts'ao Ts'ao? Now the soldiers of Sun Ch'üan, Prince of Eastern Wu, are powerful, and their officers are brave; if we could but obtain his assistance, we might destroy this rebel Ts'ao. I will go and incite him to help us." "Excellent," said Liu Pei. "Pray, Sir, go quickly then." When K'ung Ming arrived at Eastern Wu, he had an interview with Sun Ch'üan, and after a deal of discussion and talk, Sun Ch'üan complied. Now it so happened that just then Ts'ao Ts'ao led 830,000 troops again t Eastern Wu; so Sun Ch'üan requested K'ung Ming to remain, that they might concert plans of attack and defence together. K'ung Ming consented to stay, and held daily consultations with a certain high officer on the projected campaign. This officer, whose name was Chou Yü, was a man rather over twenty years of age, and versed in both civil and military affairs. But when he saw that the abilities of K'ung Ming overtopped his own, he became jealous of him, and tried to think of some means to kill him. One day, when he had invited K'ung Ming to come and talk over some affairs, he said to him, "What weapons ought to be used in a naval engagement?" "The best of all," replied K'ung Ming, "are arrows." "You're right," said Chou Yü; "it is unfortunate that our State is not well supplied with arrows; we must have some made without delay. I therefore beg you, Sir, to act as overseer of the workmen, for the manufacture of a hundred thousand arrows. They must be ready in ten days, and then our affairs will not be retarded. You must not refuse, Sir, upon any account." It occurred to K'ung Ming that this was by no means a bad move of Chou Yü's to entrap him; "for if I decline," thought he, "it will be clear to all that I have no capacity, while, if I accept, he will give orders to the foremen to keep the work back and prevent it from being done in time, and then he will have no difficulty in putting the fault on me." So he thought a while, and at last got an idea. "If we have to engage with the enemy soon," he said, "and have no arrows, how can we fight? We must get the hundred thousand we require in three days, and then we can put them to immediate use." "It couldn't be done in the time," replied Chou Yü. "Let that be my look-out," said K'ung Ming; "if the required number of arrows are not

Chwén-shé; lips and tongue.

Kung, to attack; *shou*, to keep or defend.

Chao-^{rh} or *choh-^{rh}*; a stroke—of policy or finesse.

Chih-tsui; to convict of crime, generally involving capital punishment.

周瑜說怕來不及罷孔明說在我身上若是三天之後沒有十萬枝箭情願按軍法領罪都督若不放心我就寫個憑據孔明就寫了一張軍令狀交給周瑜收了孔明就回去料理周瑜派人查看孔明的光景見他和沒事人兒似的也不傳工人也不催材料直到第三天的後半晌兒了還是一點兒動靜兒沒有周瑜心裡十分納罕就派了一位參謀官去探孔明的主意這位參謀姓魯名肅他本來和孔明相好今見孔明自限三天交箭而且立了軍令狀他很爲孔明耽憂要想個法兒幫他又想不起來所以也不好來見現在周瑜派他去探孔明他就趕着去了孔明一看見他就說你得救我若是明兒沒箭我就活不成了魯肅着了急說誰叫你應他來着如今我滿心要救你也得救得來呀孔明說只怕你不肯你肯就不難魯肅說叫我怎麼救你快說罷孔明說你若真心救我就瞞着都督借給我五十隻船船上都要一堆乾草用青布把草蒙上每船除了水手之外各要十個兵幾面鼓另要一隻大船也要堆草蒙布艙裡預備一桌酒席務必在前半夜兒都預備齊了等到半夜必有大霧到那時候兒請你同我坐那大船帶着五十隻船到江中去取箭魯肅聽了也不明白是怎麼個意思又沒工夫兒細問只好照着辦去趕都預備齊了也就快半夜了果然是漫天大霧魯肅心裡想到他說夜裡有霧却說着了

ready at the expiration of three days, I am willing to be dealt with according to military law. If you are not easy about it, General, I'll give an engagement in writing." So K'ung Ming wrote an acknowledgment of his undertaking to be used against him in case of failure, handed it over to Chou Yü to keep, and then went home to make his arrangements. Chou Yü commissioned a man to go and see what K'ung Ming was about; and he was found doing absolutely nothing, neither engaging workmen nor getting the necessary materials together. When the afternoon of the third day arrived there was not the slightest appearance of any work being in hand. Then was Chou Yü most sorely at fault, and despatched another commissioner to try and spy out K'ung Ming's purpose. Now this commissioner, whose name was Lu Su, was an old friend of K'ung Ming's; and seeing, now, that he had limited himself to three days, and, moreover, had given an acknowledgment to that effect in writing, he was greatly grieved on his behalf. He had tried to think of some way to help him, but nothing suggested itself to his mind; so he had rather shrunk from going to see him. Now, however, that Chou Yü had sent him to look after K'ung Ming, he lost no time in setting off. As soon as K'ung Ming saw him, he said, "You must save me; if the arrows are not forthcoming to-morrow, my life will pay the forfeit."—"But whatever possessed you to enter into such an engagement with him?" returned the other, impatiently; "I am all anxiety to save you, but I don't see how I can." "I was only afraid you would be unwilling," replied K'ung Ming; "if you are willing to do so, there will be no difficulty." "What can I do to save you?" asked Lu Su; "tell me quickly." "If you really mean it," said K'ung Ming, "go and borrow fifty of the General's ships for me, without telling him for whom they are. On each ship there must be a stack of hay, which must be covered with black cloth; and besides the sailors, each ship must be manned with ten soldiers and provided with several drums. Then there must be one big ship in addition, also with a haystack on it covered with a black cloth; and let a table, with wine and food, be spread in the cabin. All this must be in readiness before midnight, at which time there is sure to be a dense fog. Then I will ask you to accompany me on board the biggest ship, and we will take the fifty other vessels with us into the middle of the stream and procure the arrows." Lu Su could not understand what sort of an idea this was, and there was no time to question him more closely; the only thing to be done was to make haste and prepare everything exactly as K'ung Ming had directed. And sure enough, just as it was getting near midnight, the whole sky became covered with a thick mist. "There," thought Lu Su to himself, "what he said about a mist coming on in the night has come true; I'll

Chün-ming-chuang; the name by which the document described in the translation was known.

Ch'a-k'an K'ung-ming-ti-kuang-ching; to examine into K'ung Ming's condition, or the state of affairs.

Ts'an-mou-kuan; an assistant-counselling officer, or assistant counsellor. In the translation it is simply rendered commissioner, in the sense of one sent upon a mission.

Yeh-tei-ch'iu-tê-lai-ah; as much as to say, How can I save you, although it is my duty to do so?

go back and report to him that everything is in order. Then we'll see where he is going to get his arrows from." But just as he was setting off to see K'ung Ming, he met K'ung Ming himself coming out, who requested Lu Su to go aboard with him, and ordered the other fifty ships to set sail together and proceed to the moorings occupied by Ts'ao Ts'ao. "There must be several tens of thousands of soldiers in General Ts'ao's quarters," said Lu Su, "and we number but a little over five hundred; is not this rushing to certain death?"—"Don't be afraid," replied K'ung Ming; "all we have to do now is to proceed." As he spoke they were already not far from the moorings of Ts'ao Ts'ao, and then K'ung Ming gave orders to stop, and for all the drums to be beaten on every ship. When the noise of the drums was heard like a peal of thunder in the enemy's line of ships, they immediately thought it was the soldiers of Wu, who had taken advantage of the mist to become and attack them; so they went in great haste to inform Ts'ao Ts'ao. Ts'ao Ts'ao replied, "If the troops of Wu have come under cover of the night, there must be some stratagem on hand; we mustn't advance to the assault; give orders at once to the archers to let fly at the attacking ships and prevent them from forcing their way into our anchorage." The word of command having been given, three thousand bowmen drew upon the newly arrived vessels. K'ung Ming ordered his ships to be put about, with their sterns towards the anchorage of Ts'ao Ts'ao, and to go on drumming without ceasing. As K'ung Ming and Lu Su were drinking together, the former said, "Well, is the manufacture of arrows going on rapidly or not? I was quite sure that there would be a fog to-night, and therefore I limited myself to three days, knowing it would be favourable to my plan. If the arrows were actually to have been made, I don't suppose they would have been ready in three months." Lu Su was lost in admiration; and in about three hours' time, the fog began to clear off. K'ung Ming calculated that by now the arrows that had been shot on board his ships must have reached the required number, so he gave orders to stop drumming and beat a speedy retreat. Upon this everybody exerted himself to the utmost at the sculls and brought the ships back to their own quarters just as the day was breaking. Then K'ung Ming sent some men to gather the arrows, which amounted, all told, to over ten thousand. After this, when Sun Ch'üan and Ts'ao Ts'ao met in battle, these very arrows were employed to shoot the soldiers of Ts'ao Ts'ao; they were returned to him, as one might say. That is why the picture is called "Borrowing Arrows by means of Grass-ships."

Now that is most interesting. Is it all true?

That I won't guarantee. More than half one finds in such tales is generally made up.

Mien; numerative of drums.

Chuan, to promulgate; *lin*, commands.

Kai-kou-shu-eh; the number, *shu*, *kai-kou*, must be sufficient, or complete.

Ché-tao-yu-ch'ü-eh; there certainly is relish about this.

第三十八篇

古人說開卷有益言其不論看甚麼書都有益處比如看小說兒雖然沒有看正經書的益處大然而看書的人如果學問好見解高自然也有許多益處若是把小說兒上的事情全當真的看着倒沒趣兒了 不看事情看甚麼呢 要看作書人的用意和筆法但是這兩層却不容易 怎麼呢 作書的人寓意不深不能算好寓意既深自然不容易看出來至於書裡筆法的好處尤其難說因為文章的妙處多有可以意會不可以言傳的 既是不可言傳怎麼能講究呢 雖說不可言傳到底也可以說個大槩比如水滸的好處是他能把一百多人的性情都寫的個個不同所以金聖歎很誇他這本事 紅樓夢的好處在那兒 紅樓的好處自然是善寫兒女之情然而寓意之間未免欠些忠厚 小說兒裡到底也有真事沒有 看是甚麼書咧若像東周列國三國演義等書所記載的大半和正史相同所以看這兩樣兒比看別的小說兒強若肯細看批語更可以增長學問因為竟看正經書未免嫌煩不如看小說兒倒可以一面解悶兒一面長見識所以說開卷有益

DIALOGUE XXXVIII.

The ancients said, "Open a book and benefit will result," which means, No matter what book you read, there is advantage to be gained from all. For instance, although the advantage to be acquired from novel-reading is not so great as that which accrues from actual history, still, if the reader be a man of education and critical insight, he will find himself benefited in many ways. Of course, if he takes all he finds in a story-book for solemn truth, he misses a good deal of the interest.

But if one doesn't pay regard principally to the plot, what ought one to pay attention to?

Why, to the ideas which underlie the author's language, and also to his style. But neither habit is easy to acquire.

How do you mean?

If the figures of speech employed by an author are superficial, they cannot be called good ones; if abstruse, they are not easily understood. When we come to talk about the excellences of style, the difficulty of explanation becomes greater still, for the majority of beauties met with in composition can only be appreciated by intuition, and are not easily defined in words.

But if you can't define them in words, how in the world can they be discussed?

Although they may be said to be undefinable, one may make some approach to an indication of them. For instance, the excellence of the *Shui Hu* consists in the accuracy with which the author delineates the various dispositions of over a hundred persons, for which the critic Ching Shêng-t'an highly commends his ability.

And what is the special excellence of the *Dream of the Red Chamber*?

The excellence of the *Red Chamber* consists of course in the cleverness with which the author depicts love-affairs between boys and girls; only, he is rather too cynical in some of the innuendoes he allows himself.

But are there ever any real events to be met with in story-books?

That depends upon the book. Half you find in such books as the *Contending States*, and *Legends of the Three States*, for example, may be accepted as equivalent to actual history; so that these two are better worth reading than any others. If you are willing to give careful attention to the commentaries, you will make even greater progress in scholarship; for confining oneself to nothing but history is dry work, and not nearly so pleasant as reading story-books; so that by doing as I suggest you reap two advantages,—on the one hand you're amused, and on the other you gain information. Therefore one may truly say, No matter what book you open, you are sure to get some benefit from it.

Chien-chieh kao; their insight into exegesis being high. We should say deep.

Tang chên-ti; to hold as, reputed to be, true.

Yung-i; the use made by the author of his ideas, or meaning, which the reader should be acute enough to detect and appreciate.

Wei-mien chien hsiieh chung-hou; [in his expressed ideas] he *wei-mien*, does not avoid, *chien*, falling short of, *hsieh*, to a certain extent, *chung-hou*, generosity, kindness, loyalty to others. He lays himself open to the charge of cynicism.

Hsien-fang; to be adverse to, to look askance at, the trouble or bother.

第三十九篇

孟子說，盡信書不如無書，可見書上的言語不必都信也，不必都不信，總要詳情度理，可信就信，不可信就不信，纔是善讀書者。五經四書上也有不可信的麼？經書自宋儒註釋之後，所有的道理都發揮明白了，自然是可信的，然而其中的記事未必一毫不錯，所以孟子說，盡信書不如無書。吾於武成取二三策而已矣。我想記事原沒甚麼大關，係只要道理不錯說得透徹就好。儒理總是教人盡其現在，不必好高務遠，何以見得呢？子貢不是說過麼？夫子之言性與天道不可得而聞也。子貢乃孔門高弟，尚且不得聞性與天道之理，可見高遠者難知。又子路問死，子曰：未知生焉知死，則可知。夫子教人只是盡其現在，不必追求生從何來，死歸何往的那些事情，不錯，然而據我的愚見，不講生前死後的究竟似乎缺而不全，比方走路的人自己不知道從那兒來，往那兒去，怎麼能得主意走不錯呢？這話有理，但是我請問你，你未生之前在那兒來，着將來死了往那兒去呢？要用你自己的意思回答我，可不要用西儒和回教僧道的理，只憑你自己揣摩，那等有空兒再說罷，我還有事呢，再見罷。

DIALOGUE XXXIX.

Mencius said, "It would be better not to have the *Book of History* at all, than to believe everything that it contains." One may see from this that there is a good deal in books that one ought not to believe, and yet they are not to be rejected altogether. The great thing is to examine their spirit and judge their principles; then distinguish between the credible and the incredible, and believe accordingly. A man who can do this is an able scholar.

But is there anything in the Five Classics and the Four Books that should not be accepted?

The teachings of the Classics and Books have all been clearly explained and set forth, ever since the time of the Sung commentators; so that of course they may be received. Nevertheless the records of events which they contain cannot be regarded as perfectly and minutely accurate; and it was for this reason that Mencius said, "It would be better not to have the *Book of History* at all than to believe everything that it contains. I accept only two or three chapters of the *Wu Ch'êng*."

I think it is of no very great consequence whether a record of events is accurate or not; it is only necessary that the principles of a book should be right, and expressed with perspicuity.

The orthodox or Confucianist doctrine teaches men to deal with the present only, and warns them against fondness for subjects that are too high for them and speculating upon what is outside their proper sphere.

How may that be seen?

Didn't Tsz Kung say, "No one is able to hear any teaching from the Master upon the nature of man and the Law of Heaven?" Now Tsz Kung was the most distinguished of Confucius's disciples; and if he had never heard any discussion of these subjects we may judge that things high and far-removed are difficult to know. Besides, when Tsz Lu asked about death, the Master replied, "How can one know anything about death when one does not even understand life?" From which we may see that Confucius taught men to concern themselves with the present only, and not to try and find out where they came from at their birth, whither they are going after death, and matters of like import.

That's true enough; still, in my humble opinion, avoiding all discussion about what existed before our birth and what awaits us after death, may almost be called taking a defective and incomplete view of life. For example, if a man walking along a road knows neither whence he came nor whither he is bound, how can he guard himself from going wrong?

There's something in that; but I will now ask you—where did you come from when you were born? and whither will you go after you have died? Answer me entirely out of your own head; you mustn't draw upon the philosophies of Europe, or Mohammedanism, or Buddhism, or Taoism, but just give an original opinion.

When I have a convenient season I will tell you. Just now I'm busy. *Au revoir*.

Tsz Sung ju chu shih i-hou; from the *ju chu shih*, orthodox or Confucian commentators, Sung, of the Sung dynasty, *i hou*, downwards.

Hao kao wu yuan; to be fond of the lofty and to strive after the distant.

Ch'ui ch'ui; to pursue after and strive for.

Hsi ju; western philosophies or orthodoxies.

第四十篇

釋道兩教那一樣兒在先。若論中國是先有道教，與孔子同時有一人姓李名耳，作了一部書名爲道德經，以清靜無爲爲本，其意在乎能用物而不爲物用，則無所累而已。書中將無始自有之宰，名之曰道，故其教卽名道教。後人遵其教者，尊李耳爲太上老君，亦稱老子。其後有莊子、淮南子等，著書立說，與老子大同小異。又可謂道教之分歧別派者矣。儒與道皆中國之教，至於釋教亦名佛教，是求自外國者，誰求來的？漢明帝，他爲什麼求佛教呢？相傳是他作了一個夢，夢見一個金人身長丈餘，從空中飛下來。明帝醒了，就問羣臣所夢之故。傅毅奏曰：西域有神，其名曰佛，乃丈六金身。陛下所夢，蓋卽此也。明帝聽了，就派人往天竺國訪求佛書。並僧人引入中國。其後又有天竺僧人用白馬馱佛經來，先住在鴻臚寺，遂卽創建廟宇，名爲白馬寺。寺內供奉佛像，安置佛經，卽令僧人住持。此乃佛教入中國之來歷。

DIALOGUE XL.

Which dates the further back of the two: Buddhism or Taoism?

As regards China, Taoism is the older. There was a man contemporary with Confucius, named Li Erh, who wrote a book entitled the *Tao-tê Ching*, the teachings of which were based upon Quietism and Inaction. His theory was that a man might use things, but not allow himself to be used by them; then he would be free from all that could hamper or involve him. His system is called Taoism from the name "Tao," which he gave to the self-existing Power which never began to be. Those who have since embraced his doctrines style their founder the Venerable Prince of the Great Supreme; he is also known as Lao-tsz. After him came Chuang-tsz, Huai-nan Tsz, and others, whose writings differ in no important points from those of Lao-tsz himself; they may be called offshoots from the fundamental doctrine of Tao. Both Confucianism and Taoism are indigenous to China. As for the *Shih* doctrine, —which, is also called *Fo Chiao*, the religion or doctrine of Buddha—it was sent for to China from abroad.

Who sent for it?

The Emperor Ming, of the Han dynasty.

What did he import Buddhism into China for?

According to the tradition, it was the result of a dream he once had, in which he thought he saw a golden-coloured personage, over a *chang* in height, come flying down through the air. When he awoke he asked his ministers what was the import of the dream. Fu Yi replied, "In the west there is a god named Fo, who has a golden body one *chang* six *ch'ih* high; perhaps it may be of him that your Majesty has been dreaming." When the Emperor heard that, he immediately sent messengers to India, who made enquiries and obtained some Buddhist books, and brought some priests back with them to China. After this, there was another Buddhist from India who came riding on a white horse and bringing some missals with him; he lived first at the Court of Ceremonies, but afterwards the first Buddhist temple was built, and called the Shrine of the White Horse. In this temple were placed an image of Buddha, and some Buddhist missals; the priest being ordered to live there and take charge. Such is the history of the importation of Buddhism into China.

Shih; for a full explanation of this term as applied to Buddhism see Williams's Dictionary, page 767.

Chu-shu li-shuoh; to publish books and institute sayings. The two phrases are synonymous and stand in apposition.

Fên-chih pieh-p'ai; divergent branches and parting or divided ramifications. Offshoots.

Hsiang ch'uan; the first character is here used in the usual sense of "mutually"; it is mutually related, or handed down.

Pi-hsia; literally, under the steps of the Throne. See Williams's Dictionary, page 677.

T'ien-chu Kuoh; literally, Country of the Heavenly Bamboo. But the words are probably no more than a transliteration from some Indian dialect. See Williams's Dictionary, page 95.

Sui chi ch'uang chien; *sui*, following [this], *chi* immediately, *ch'uang* for the first time, *chien* was built—a temple.

Kung-fêng; literally to offer, or place before, with reverence; here, to put or erect a sacred image in a religious house.

這麼說起來道教至今已歷二千多年佛教入華也有一千八百多年這些年內是那一教興旺 自周至西漢之末雖有道教却不大興佛氏之說雖自東漢時傳來彼時亦不興旺至梁武帝則一心好佛三度舍身於同泰寺願爲僧人其臣用多錢贖之此可爲佛教最興之時後至唐朝則高祖好道遠引老子爲宗而太宗佞佛派僧玄奘求經西域厥後憲宗又迎取佛骨供奉大內比至宋朝又興道教尊玉皇封天師都在宋朝此可爲道教最盛之時自漢至宋佛興則道衰道興則佛衰國家雖有時好尙佛老然而總奉儒教再自宋至今國家更重儒教然亦不禁佛老所謂三教並行是也

If that's the case, Taoism has existed in China for more than two thousand years, and Buddhism upwards of one thousand eight hundred years; which of the two, now, has flourished more?

From the Chou dynasty till near the close of the Western Hans, although Taoism was in existence, it made but little way; while Buddhism was equally unsuccessful, although it was introduced into China during the reign of the Eastern Hans. But the Emperor Wu, of the Liang dynasty, was devoted heart and soul to Buddhism, and was so enamoured of the monastic life that he entered the T'ung-t'ai Temple no fewer than three times; his ministers having to spend large sums of money on each occasion to get him out of pawn. This may be called the period when Buddhism flourished most. Afterwards, Kao Tsu, of the T'ang dynasty, had a great liking for Taoism, and recognised Lao-tsz as his ancestor. T'ai Tsung extolled Buddhism; and he sent a priest named Yuan Chuang to get more books from India. After the death of this monarch, the Emperor Hsien Tsung publicly went out to receive one of Buddha's bones, which he reverently installed in his own palace. When the Sung dynasty appeared, Taoism again came into favour; so that the canonisation of the "Gemmeous Emperor," the veneration paid to the Heavenly Teachers, and other matters of the same nature, all date from the time of the Sung. This may be said to have been the epoch when Taoism flourished most. From the Han dynasty to the Sung, the two religions prospered alternately, one decaying as the other thrived. Although the Government favoured now this one and now that, the State religion was always Confucianism; moreover, from the Sung down to the present time, the Government has shown an increasing respect for the orthodox religion: yet no prohibition is laid upon the doctrines of Fo and Lao. From this comes the saying, "The Three Religions live and let live."

Hsing-wang; *hsing* to flourish, to increase; *wang*, to glow brightly or burn up, as a fire.

San tu; at three different intervals; on three occasions.

Shê shên ü T'ung-t'ai Sz; *shê*, originally to lodge; here used for 捨 to throw away, to discard, to hide from view.

Shui-chih; to ransom; to redeem, as a pledge; to buy off, as by obtaining a substitute.

Yuan yin Lao-tsz wei tsung; *yuan* from afar, *yin* he brought forward, *Lao-tsz, wei tsung*, as his ancestor. It might perhaps be rendered, He claimed Lao-tsz as his ancestor—spiritual or otherwise.

Chüeh hou; *chüeh*, synonymous with 其, him, this.

Tu Nei; the great interior. The expression is often used at present in the *Peking Gazette*.

T'ien shih; for reference to the line of Taoist popes see Mayers's *Manual*, "Chang Tao-ling," para 35; or my translation of the *Divine Classic*, Excursus, page xxix. Mr. Kopsch has treated this subject in a scholarly and able manner.

Ping hsing; progressed together, or in company.

領教領教但世俗有僧不言姓道不言壽之說其義何在 大約佛家以空爲主要在一塵不染所以連姓氏都不必記得道家則志在修仙長生不老所以連壽數也不須計算然而這兩節不過是後人之敷衍原非佛老之正旨也 佛老之書閣下也看過沒有 看過不多佛經多用梵語非詳看註釋不能領略道書則意義深微詞句簡括粗看亦難索解至於道書的文理似乎老子理勝於文莊子文勝於理此乃鄙人之私見不知合於公論否 您既如此說想必不錯我原有些閒空兒想要把二氏之說也看一看不知先看甚麼好 道書自然先看老莊佛書先看楞嚴經就可以 很好我有工夫兒就看若有不解之處還要請教 好說那我可不敢當我在這上頭原沒用過工夫焉能解悟我既不解怎麼能指教人呢 太謙了不論怎麼說橫豎我有不知道的地方兒必定來問千萬求您別吝教纔好

Many thanks for your valuable information. But there's a proverb to the effect that a Buddhist priest never tells his surname, and a Taoist never tells his age; what's their idea?

Probably the reason is that the Buddhist exalts Nonentity as of the highest importance. The great thing to him is to be undefiled even by a speck of common dust; therefore he puts away all remembrance of even his family and his name. The prime object of the Taoist, on the other hand, is to attain to immortality,—to live for ever without growing old; so Taoists make it a point never to reckon a man's age. But these two principles are simply modern excrescences; they are not found in the true teachings of Fo and Lao.

Have you ever read any Buddhist and Taoist books, Sir?

I have; but not many. Buddhist works are so full of Sanscrit expressions that if a man does not pay careful attention to the commentaries as he goes along he cannot make anything of them. As for Taoist compositions, the ideas are so subtle, and the theories so abstruse, and the style so laconic, that they are very difficult to understand if read carelessly. To confine our observations to Taoist books, it might perhaps be said that the principles of Lao-tsz are superior to his style, and the style of Chuang-tsz superior to his principles. This is only the private view of a very humble individual, however; I do not know whether it is in accordance with the generally-received opinion or not.

If you say so, Sir, I have no doubt you are correct. I think that I shall employ my leisure hours in studying the works of the two schools; only I don't know which are the better to begin with.

Among the Taoist books, you should first read Lao-tsz and Chuang-tsz; among Buddhist books, first read the *Lêng-yen Ching*.

Good! I will read them when I have time; and if I come upon any passages I don't understand I shall come to you for explanation.

You're very good; I'm afraid I shall prove hardly equal to the task. I have never spent much labour on these things myself, so how can I understand them? and if I don't understand them myself, how can I explain them to others?

You underrate yourself, Sir. You may say what you like, but whenever I find myself unable to understand anything I shall certainly come and ask you. I beg you on no account to keep all your knowledge to yourself.

Ling chiao; I have received instruction.

Yao tsai i ch'ên pu jan; construe, *yao* the important thing, *tsai* is in, *pu jan* not [allowing oneself to be] contaminated, *i ch'ên*, by [so much as] a single grain of dust.

Hou-jên fu-yen; what later men have promulgatingly amplified.

Erh shih chih shuoh; the word *shih* is only applied to the Buddhist and Taoist religions; but these two are spoken of in company with Confucianism as the *San Chiao*. *Shih* might be translated sect. Its use is analogous to that of 門, in the scholastic sense of porch.

Lin chiao; *lin*, to be sparing of, to grudge.

第四十一篇

咱們京城的人若是愛逛廟却是容易極了每月裡頭倒有二十天的廟初一十五的呂祖閣兒初二十六的東嶽廟逢三土地廟逢七逢八護國寺逢九逢十隆福寺每月十五藥王廟這都是每月開的又有按年開的是正月初一至十五的曹老公觀兒和大鐘寺十八九兒的白雲觀二十三黑寺兒三月初一至十五的東頂三月三的蟠桃宮四月初一至十五西頂並萬壽寺學髻山妙峰山五月初一至初三北頂初一至十五南頂和城隍廟六月初一至十五中頂又清明節並七月十五及十月十五的南嶽廟這都是每年按期開的以上各廟分爲三樣一是香火廟一是買賣廟一是香火買賣廟 怎麼分呢 比如妙峰山是歸第一類的隆福寺是歸第二類的城隍廟是歸第三類的 買賣廟裡有什麼熱鬧玩藝兒 常有的是打把式的說像聲兒的變戲法兒的說書的唱戲的耍猴兒的耍耗子的耍狗雄的看西洋景的這些玩藝兒一時也說不全

DIALOGUE XLI.

If we metropolitans are fond of frequenting fairs, there is nothing easier than to indulge our taste, for they are held twenty days in every month. The first and fifteenth, there is one at Lū-tsu Kao-'rh; the second and sixteenth, at Tung-yüeh Miao; on every day when a three occurs in the date, at T'u-ti Miao; whenever a seven or an eight occurs, at Hu-kuoh Sz; whenever a nine or a nought occurs, at Lung-fu Sz; and on the fifteenth of the month, at Yao-wang Miao. These are the established fairs, held every month. There are others, too, which are held so many times a year. During the first half of the first month there are fairs held at Ts'ao Lao-kung Kuan-'rh and Ta Chung Sz; on the eighteenth and nineteenth there is one at Po-yün Kuan; and on the twenty-third at Hei Sz-'rh. During the first half of the third month there is one at the East temple; on the third of the third month, at P'an-t'ao Kung; the first half of the fourth month, at the West temple, at Wan-shou Sz, at the temple on Ya-chi Shan, and at Miao-fêng Shan. From the first to the third of the fifth month, there is a fair at the North temple, and from the first to the fifteenth at the South temple and the temple of the City God. From the first to the fifteenth of the six month, a fair is held at the Central temple; and during the Festival of Tombs, and on the fifteenth of the seventh month, and the fifteenth of the tenth month, at Nan-yueh Miao. These fairs are all held at the stated periods every year. All the above temples are divided into three classes. At one sort, people burn incense; the second sort are used simply for trading purposes; the third class combine the features of the other two.

And which are which?

Well, Miao-fêng Shan, for instance, belongs to the first class, Lung-fu Sz to the second, and the City Temple to the third.

And what sort of fun or amusements does one meet with at a fair?

The commonest are acrobats, fellows who imitate the sounds of animals and birds, noises, and so on, juggling, story-telling, acting, performing monkeys, performing mice, performing dogs and bears, peep-shows, and so many altogether that it is impossible to recapitulate them.

Fêng san; whenever *san*, the figure 3, *fêng*, is met with or occurs; e g., 3, 13, 23 and 30.

Fêng shih; *shih* in the sense of 'ty,' not of 'teen'; as twenty, thirty, etc.

Ting; the word *ting* is often used, as here, as a generic term for temples.

Hsi-yang ching-ti; so called because they are supposed to have had a western origin.

我是自幼兒好靜所以這些熱鬧地方兒總不愛去倒是城外的那些清靜廟却去過幾處 到過那兒 碧雲寺潭柘寺戒臺寺和八大處 八大處都在甚麼地方呢 都在翠微山是平則門外西北三十里 不錯這些地方兒我有到過的也有沒到過的然而夏天若能在這些廟裡避暑真是清爽舒服 所以我最愛清靜地方兒呢 你雖然好靜也不可太拘今兒就是隆福寺咱們何不逛逛去呢 使得走哇 走 哎喲怎麼這們些個人哪 你想這麼好天氣誰不出來逛逛呢 咱們先到花兒廠子裡瞧瞧去罷 可以 你瞧這兩盆月季好不好 可以但是小一點兒那幾盆牡丹倒不錯 問問價兒合式我買兩盆 這一對怎麼賣呀 十二兩 怎麼要那們大謊 沒多要哇您納騰東西買這花頭兒開的多好本也大按現在的行市至不濟的按着花頭兒算還要丁兩銀子一朵呢

Well, I was always of a very quiet-loving disposition, so I have never been fond of frequenting such gay, bustling scenes. But I have been to several of the secluded temples outside the city walls.

Which ones?

Pi-yün Sz, T'an-cho Sz, Chieh-t'ai Sz, and Pa Ta Ch'u.

Whereabouts are the temples at Pa Ta Ch'u situated?

They are all at Ts'ui-wei Shan, outside the P'ing-tsê Mên, about thirty *li* to the north-west.

True. I have been to some of those places, but there are others I have never visited. Yet if one is able to escape from the great heats by going to the temples during the summer, one finds it very quiet and agreeable.

That's the reason I am fond of quiet and secluded spots.

Yes; but although you are fond of seclusion you mustn't be too tenacious of your predilections. To-day there's a fair at Lung-fu Sz; why shouldn't we go?

I'm willing. Let's do so.

Come, then.

Ai-ya, what crowds of people!

Well, who wouldn't take advantage of such fine weather to come out and go a-pleasuring?

Suppose we drop into one of the nursery-gardens first and have a look round.

All right.

What do you think of these two pots of monthly roses?

They're pretty fair; a little small, perhaps. But that pot of peonies over there is fine!

Let's ask the price. If they're reasonable I'll buy a couple of pots.

What do you ask for this pair?

Twelve taels.

Come! You're sticking it on too much.

I'm not indeed. Look at the things before you buy them. See how finely the flowers are blooming, and how thick the stem is; according to the present market price, the most inferior flowers are fetching nearly a tael a stalk when sold separately.

Tsên-mo yao na-mên ta huang; how is it you want such a big lie (price)? As much as to say the speaker knows the seller is not serious in asking so much, and that the seller knows he knows it.

若是那麼貴我買不起 您還個價兒 五兩罷 差多了要買總得添錢 回來再說罷先進廟去 那邊古玩攤上看看 那個瓶甚麼價兒 您先細瞧瞧真明磁花兒地兒都好沒一點兒毛病式樣兒又雅致價兒也公道 多少 老實價兒十六兩 還價兒不惱啊 那兒的話呢您說罷 我連一半兒看不到 您實意買是給多少罷 六兩 不行不行前幾年可以馬上不是那個行市了 添五錢 不行要買您給十二兩少了不賣 那就沒商量兒了咱們瞧瞧西洋景啊 瞧那個作甚麼不怕人家笑話麼 笑話甚麼 你不知道麼保不定裡頭有春宮兒 那麼就找地方兒喝茶歇歇兒去罷 很好我也有點兒乏了上茶館兒罷

If they're as dear as that, then, I can't afford them.

Well, make me an offer.

Five taels.

That's too great a difference. You must spring a tael or two if you want to get them.

Well, we'll tell you as we come back. We're going first to the fair.

Let's look at this stall of curios.

What do you want for that vase?

Examine it carefully first, Sir. It is genuine Ming ware; the design and the ground are both good. It hasn't a single flaw. Then its shape is very elegant, and its price most reasonable.

How much?

The actual selling price is sixteen taels.

Well, don't be angry if I make you an offer.

Why, of course not. Say what you'll give.

I don't consider it worth half the sum you want for it.

Well, how much are you really and truly prepared to give?

Six taels.

Oh, that won't do; that won't do. You might have got it for that some years ago, but the market value is very different now.

I'll give half a tael more.

No, no. You must give twelve taels if you want it; I can't let it go for less.

Then it's no use bargaining. Let us have a look at this peepshow.

Why do you want to look at that one? Are you not afraid of people making game of you?

What should they do that for?

Don't you know? Because you can't be sure that there is not something ribald being exhibited.

Very well, then let's find a place where we can have a cup of tea and rest awhile.

Yes, we will. I'm a little tired too. We'll go to the tea-house.

Ch'wên-kung; an expression derived from the lascivious revels held by the Emperor Hsüan Tsung in his Spring-time Palace. The spring is always associated in the minds of the Chinese with erotic pleasures, and the character *ch'wên* is often used euphemistically in this sense. A couplet from Tennyson's *Locksley Hall* will no doubt occur to the reader. *Ch'wên-kung hua-'rh* thus means obscene pictures; the first two characters used alone, as here, include figures, and other variations of the same sort of thing. *Ch'wên-kung* denotes those pleasures which are enjoyed "in a room"—*q d.*, in private. Compare our old English expression "chambering"—used in *Romans XIII*.

第四十二篇

貴國的婚禮是怎麼樣 閣下是問古禮是問現在通行的禮 既有現在的禮想必是不用古禮了 不然現行的禮也是從古禮變通出來的不過名色節目有些大同小異的地方兒 您把現行的婚禮大槩說說 敝國男婚女配自古及今都是父母作主假如父母願意爲兒子娶某家之女爲婦先得託人爲媒向女家的父母求親女家若是願意給就可以把求婚之男許配之女二人的年庚各寫在紅紙上兩家互換謂之換庚帖然後兩家訂期男家預備幾色首飾之類用幾位堂客到女家兒去把首飾給所定之女戴上幾樣叫作放定然後兩家定規了喜期男家預備通書把某日迎娶並用些禮貌吉祥話兒寫在通書上送到女家謂之通信以後男家又把首飾鋪蓋衣料等物送到女家叫作過禮以後按通書上的日子時辰用彩轎娶女過門謂之迎娶

DIALOGUE XLII.

What are your marriage-customs in China like ?

Do you mean our ancient ceremonies, Sir, or those now in vogue ?

Why, if you have ceremonies which are in use at present, of course the ancient practices have fallen into desuetude ?

Not so ! The observances which are now in force are simply changes or adaptations from the ancient rites ; they differ only in names and details, and that not to any very great extent.

Well, give me an approximate idea of your modern usages.

In China, you know, it is customary for the parents to arrange matches, and has been from the very earliest time. If a youth's parents wish to arrange a marriage for him with the daughter of such-or-such a person, they must first commission somebody to act as go-between, who will go to the girl's parents to ask her hand in marriage. If the girl's family are willing, they write the horoscopic characters of the proposed couple upon red paper, those of the bridegroom being handed to the family of the bride, and those of the bride to the family of the bridegroom. This is called the Exchange of the Nativity-cards. Then the two families appoint a day on which the bridegroom shall prepare a number of head ornaments and other presents, and send them by the hand of some ladies to the bride's house, a few of them being placed upon the head of his affianced. This is called Betrothal by the Depositing of Presents. After this, the two parties decide upon the wedding-day ; and when this is fixed, the bridegroom's family prepare a formal Notification called a T'ung Shu, inscribed with the proposed date of her reception and sundry phrases of polite and congratulatory import, which they send to the house of the bride. This is called the Letter of Intimation. Then the bridegroom sends a number of headdresses, bedclothes, fabrics and other things to the house of the bride. This is called the Sending of Presents. Afterwards, the bridegroom sends an embroidered sedan-chair to fetch the bride to his house, upon the day and at the hour specified in the T'ung Shu. This is called the Reception of the Bride. According to the

Hwén-li ; matrimonial or wedding etiquette.

Fang-ting ; by *fang*, placing, [presents], to settle [the arrangement].

Kuo-li ; *kuo*, the passing over, of *li* for *li*, *wu*, presents.

ancient practice, the bridegroom used to go himself to the bride's house to fetch her, but there are not many who do that now-a-days. All these usages—Betrothal by Depositing Presents, Sending the Letter of Intimation and so on—are the most important features to be observed, and are the same everywhere; but the minor details differ according to the customs of different places. To speak of Peking, for instance, there are not only points of difference between the respective practices of Bannermen and Chinese, but the practices of both Bannermen and Chinese actually differ among themselves. The reason of this is probably that the more important observances are of ancient date, so they are nearly the same everywhere; whereas the minor details are regulated according to the convenience of the individual.

Quite so. But now tell me something about the actual marriage ceremony itself.

On the first day, the parents of the bride send the girl's trousseau to the bridegroom's house. This is called Sending the Marriage Portion.* In the evening, or else next morning, the bridegroom's family prepares the sedan-chair, and the band of music, and all the necessary trappings, to welcome the bride to his house; whereupon the bridal pair worship the Heavens and the Earth. Then they repair to the nuptial chamber; the bridal veil is removed, the hairs are pulled out of the girl's forehead in a straight line, and then they dine together. That night is called the Night when the Nuptial Chamber is Lighted. Next day the newly-married couple worship the tablet of the bridegroom's ancestors, as well as his parents and elders, according to the Chinese custom; they even bow down before the parents and elders of the friends and visitors who are present, upon the same day. Then the bridegroom sends messengers to the bride's house to present congratulations; and the parents, relatives and friends consult how many of them shall go to the bridegroom's house to meet their new relations. The number of guests at this first meeting of the newly related families is not always the same, but it is always even, as far as my own observations have gone; the smallest number is two, and the greatest has never exceeded sixty-four, both ladies and gentlemen being present; but there is no fixed rule for the proportion of each sex. Now, this gives you a general idea of our marriage customs in China.

Jo kan; a colloquialism for *hsü to*, *pu shao*, etc.; several, a certain number.

K'ai-lien; a disagreeable process of pulling out the bride's hairs in a straight line across the forehead and disposing those on her temples in an ugly triangular shape.

Kuan, gentlemen; *t'ang*, ladies.

* Not to be understood as a dowry of money, but consisting of dresses, head-ornaments, wash-basin, lamps, looking-glasses, tables, chairs, and any articles conducive to domestic comfort.

第四十三篇

貴國喪儀有一定的限制沒有 國家雖有定例如儀仗昇夫均應按品級使用然而喪家若稍有財力者莫不越分僭用緣葬從死者之品而祭按生者之職姑以子葬其父而論父爲大夫子爲士葬以大夫祭以士父爲士子爲大夫葬以士祭以大夫此古今之通制也禮雖如此然若子職尊於其父則多有照己職應用之儀以葬其父者於定制雖有僭越之咎而國家每原其出于孝思之情亦不深禁例禁既寬則搢紳之族莫不相率效尤越品濫用官紳既有所僭豈能獨責庶民以循分乎官僭於上民效於下相沿既久

DIALOGUE XLIII.

Have you any recognised appointments with regard to funeral usages in your country?

The regulations instituted by Government respecting the paraphernalia employed, the pall-bearers, and so on, are all framed with a view to the rank of the persons concerned; but it invariably happens that well-to-do mourning families overstep the prescribed limits and make a greater show than they are entitled to by their position in society. The reason of this is that the funeral ceremonies are adapted to the rank of the deceased, while the sacrificial ceremonies are adapted to that of the survivors. For the present, we will take the case of a son burying his father. Supposing the father to have been a man of high position and the son simply a buttoned scholar, the funeral rites will be those proper to a man of rank and the sacrificial rites such as pertain to unemployed officials. If on the other hand the positions of the father and son were reversed, the funeral and sacrificial observances should be reversed as well. This has been a universal rule from the very earliest times down to the present day. But although this is the proper usage, if the rank of the son is higher than that of his father, he always uses such paraphernalia as pertain to his own rank, in burying him; and while in so doing he oversteps his privileges, the Government simply treats it as arising from his filial piety, and does not attempt any serious interference. The regulations and prohibitions of the Government being thus lax, all official families follow each other's example and emulate one another in these funeral excesses; and if such irregularity occurs in official families, how is one to enforce obedience among the public generally? Thus both officers and people have been transgressors in this respect for a long,

Hsien-chih; limitations; recognised practices with which one is expected to conform and which should not be overpassed.

Yi-chang; appurtenances, *lit.*, weapons, proper to *yi*, rites or ceremonies.

Yü-fu; bearers—of the coffin.

Yuèh-fên chien yung; overstepping one's condition, usurpingly or illegally to employ.

Hsiang-shuai hsiao-yu; mutually conforming to, and excelling what they imitate.

Tu tsé; to reprimand *shu-min*, the public, exclusively; leaving the officials to transgress as much as they please.

Hsiang yen chi chiu; handed down, as a practice or tradition, for ages.

則喪儀之豐儉幾於只論窮富不分貴賤矣儀仗之制頭緒繁多不必詳計

用舁夫之數而言定例一二品准用六十四人三四品用四十八人五六品三十二人七至九品二十四人庶民祇准用十六人今平民富室多有用六十四人者以庶人僭至極品可謂越分極矣然親郡王准用舁夫八十人此雖頭品大員亦不敢僭用可見以上之僭越非難於禁特以曲順人情耳至於葬禮雖官民每多僭越而於葬期則窮富鮮有過逾本有大夫三月而葬之文今京城以內雖頭品貴官亦不過停放七七而已 請問塋葬有禁制否 有不論何人均不准葬於城內又若住在城內之人死在城外者非奉特旨雖大員亦不准擅自入城治喪又不論何人棺柩不准由前門內橫過亦不准出前門至此數節則官民凜遵不敢違犯者也

long time, so that almost the only distinctions one sees in funerals now-a-days are those between rich and poor—none whatever between the honourable and the lowly. It is unnecessary to give a detailed description of all the appurtenances and appointments of a funeral cortège, for the reason that they are too multifarious; but I may say something about the number of pall-bearers which custom prescribes as necessary. High officers of the first and second ranks only, may employ sixty-four; those of the third and fourth ranks, forty-eight; those of the fifth and sixth, thirty-two; those of the seventh, eighth and ninth, twenty-four; non-officials may have only sixteen. Yet at present, there are numbers of instances in which a rich commoner will have sixty-four bearers; a usurpation of the rights of the very highest classes which may be called a most flagrant form of pretentiousness. But a Prince of the Blood Royal is permitted to employ eighty pall-bearers; and this number is forbidden even to officers of the very highest rank. It may be seen from this, that there is no difficulty in prohibiting the illegal use of paraphernalia alluded to above; and, in not interfering with these practices, the Government shows a certain sympathy with the natural feelings of mankind. But although this over-pomp and circumstance is found in funerals among the officers and people alike, very few, be they rich or poor, ever postpone the interment until after the appointed day. Originally it was ordained that in the case of high officials three months might elapse before burial; but at the present day at Peking, although the deceased may be of the highest rank of all, the coffin is never kept at home longer than forty-nine days.

May I ask whether there are any ordinances to be observed in regard to cemeteries and the interment itself?

There are. Nobody, no matter who he is, may be buried in the city. Then, supposing a man who lives within the walls happens to die outside; though he may be an official of high rank, it is not allowed to bring him into the city again pending the arrangements for the funeral, without the express permission of the Emperor. Nor is the coffin of anybody, no matter who, permitted either to pass the Front Gate of Peking on the inside, or to go out through it. These regulations are scrupulously observed by officials and people alike, and no one ever ventures to infringe them.

Fêng chien ; abundance and sparseness ; generosity and frugality in arrangements.

Kuen-chiu ; a coffin containing a corpse.

Lín-tsuén ; tremblingly to revere.

第四十四篇

貴國官府審案可以用刑拷問麼 可以 國家爲甚麼不禁止呢 大槩是因爲有必須犯人親口招承始能定案之例而犯人又不肯輕易就認所以准用刑訊但必須已經查得其人實有犯了某罪之據特因其人狡展不認纔可以用刑拷問若是情罪尚在疑似之間原應設法研訊不准隨便用刑 據閣下說准用刑訊是爲有憑招定罪之例但若有情真罪確的犯人偏能忍刑不招不知又有甚麼法子定案 我在律例上原不熟悉大約可以把衆証確鑿該犯始終狡展堅不承認的情形奏明請旨若皇上以見証爲可信也可以憑証定案 究竟用刑拷問保得住沒有屈打承招的麼

DIALOGUE XLIV.

In trying a case before your Courts of law, is it permitted to examine by torture?

It is.

And why doesn't the Government prohibit the practice?

Probably because according to our laws it is necessary for the accused person to confess his guilt himself before he can be formally convicted; and as it is difficult to make him do this, the use of torture is permitted in his examination. But it is imperative that the guilt of the accused should have been clearly established, before this is resorted to; and then, if he persists in his denial, he may be put to the torture. If the evidence and the crime are so incompatible as to give rise to doubts, it is necessary to find some method or other of sifting the affair to the bottom, for it is not permitted to apply torture indiscriminately.

From what you say, then, it appears that the practice of torture is permitted on account of the law which insists upon the criminal's own confession being obtained before he can be convicted. But supposing you have got hold of a fellow whose guilt is placed absolutely beyond a question, and who yet submits to the agony and refuses to confess, what means have you then for arriving at a decision?

Well, the fact is I don't know anything about law, but I suppose they would report the facts of the case—the establishment of all the evidence, the denial of the criminal and his stubborn refusal to confess,—to the Emperor; and then if His Majesty considers the testimony credible, the case may be decided in accordance with it.

But even then, when the accused is put to the torture, can you be sure that he will not be forced into a false confession by the beating he receives?

Ta-kai shih yin wei, etc. Observe that the twelve characters following 有 in this sentence form an adjective qualifying *li* 例, which is the subject of the verb.

Ch'ing-i chiu-jên; easily at once acknowledge.

Ch'ing-chên tsui-ch'üeh ti fan-jên; a prisoner respecting whom the affair is true and whose crime certain.

Jên-hsing pu-chao; bear the torture and not confess.

Chung-chêng ch'üeh-tsao; the testimony of everybody being *ch'üeh-tsao*, verified and placed beyond dispute.

Kai-fung; the criminal. A classical phrase.

If the examining magistrate is rough and cruel, of course there is every probability that he will act unjustly to the man; but if he is a person of humane and careful disposition, naturally he won't force the man to acknowledge himself guilty when he is innocent.

Well, we will leave that question for the present. Let us confine ourselves to the supposition that an innocent person is falsely accused. If the magistrate believes the statement of the plaintiff and his witnesses, he will of course use torture in order to force a confession from the accused; and although the truth may come to light afterwards, and the defendant escape being visited with the punishment due to his alleged crime, still, during the hearing of the case, he will already have received a certain amount of misapplied torture. Is not this a great injustice?

Such things exist, no doubt. I don't consider the application of torture a good or proper institution myself. But on mature deliberation it seems to me that the reason the Government is not willing to place it under rigorous prohibition is that were it to do so, it would be necessary to abolish the law requiring the confession of the criminal before conviction in favour of one by which the case should be decided according to evidence adduced. At the same time although the power to decide a case according to the evidence would obviate a deal of unmerited suffering, and do away with the possibility of a man's being beaten into confessing a crime he never committed, there would be some danger of the examining magistrate becoming a little careless, and too ready to accept the statements of witnesses without steering clear of convicting people unjustly. Therefore I think the forcible repression of the use of torture would not be so efficacious a measure as greater care in the selection of able magistrates. If the right men are used for their respective posts, they will not use torture wantonly although they have a free field left them in this respect by the laws. There are often magistrates, very able in their investigation of cases, who never torture a single person, and yet who always get to the truth of every matter brought before them. But if a bad selection is made, although the infliction of torture be rigorously forbidden, the only thing gained will be that innocent people will not be beaten into confessing themselves guilty, while there will be no guarantee that these same innocent people will not be executed.

You're right indeed.

Ts'ue ; not only rough, but careless.

Shui-lô shih-ch'ue ; the water running off, the stone appears.

Wang-tan ; unjustly or oppressively to bear ; *tan*, here synonymous with 當 *tang*.

Shih-ju ; *shih*, wrongly or missingly, to *ju*, cause [the accused] to enter—conviction. The mistaken discharge of guilty persons is called *shih ch'ue*.

Shên hsuân jên ts'ui ; carefully to select [according to] a man's ability.

Kuan té ch'í jên ; the *kuan*, office, *té ch'í jên*, getting its man—that is, the man most fitted for it.

Kuan fèi ch'í jên ; the office missing its name.

第四十五篇

我有個朋友很好圍棋年未二十已經稱爲國手其妻賈氏美而多才也很會下棋夫婦二人可謂棋逢對手青年伉儷恩愛最篤賈氏忽然得病半天兒的工夫就死了他痛悼情深日久也就病了有一天晚上他自己在床上躺着似睡不睡的光景看見賈氏走到床前和他說我與你緣分未盡我不死只因北斗星君邀我去圍棋我回說星君有命本不敢違但恐我夫不能久待星君笑道你雖有仙骨然而情緣未斷也罷你且回去我剛往回走恰巧南極老人來了星君教我向老人爲夫求壽我就跪下求他老人從袖子裡取出冊子來打開一看望我說你夫婦二人都有仙根塵世之緣將盡但既仍願在人間可各增壽二紀二十四年後再見就是了我就趕着回來了我的身子在那兒呢怎麼一會兒的工夫你就瘦到這個樣子了他丈夫說你已經死了多半了怎麼說是一會兒呢況且你的身子早已埋了不知爛成甚麼樣兒了那兒還能再活呢想來這是作夢呢賈氏說不是夢

DIALOGUE XLV.

I had a friend who was very fond of *wei-ch'i*; before he was twenty years old he was already acknowledged as the champion of China. His wife, whose maiden name was Chia, was a handsome woman, and of great parts withal; and she, also, was very clever at the game. In fact husband and wife might be called excellently well matched in this respect; they were in the bloom of youth, perfectly fitted to each other, and most devotedly attached. Suddenly the wife fell sick, and died in a few hours. The husband's grief was excessive; and at last he too fell sick. One evening as he was lying upon his bed half-asleep and half-awake, he saw Chia Shih approaching; and she said, "The affinity between us is not yet at an end; in point of fact I am not dead. It is only that the Prince of the Great Bear has sent for me to play *wei-ch'i* with him. I replied, 'Of course, if your Starry Highness commands me, I shall not venture to disobey; I am only afraid my husband will not be able to wait for me very long.' So the Star-Prince answered with a smile, 'Although you have something of the immortal about you, you are not yet free from earthly passions and affinities. Well, be it so; you may return.' Just as I was about to turn back, up came the Old Man of the South Pole, and the Star-Prince told me to beg long life of him on your behalf. So I knelt down and prayed to him. Then the Old Man drew out a register from his sleeve, opened it, and looked; and then he said to me, 'You and your husband have both something of the essence of the immortals in you, and your appointed connection together on earth is drawing to a close. But as you like being in the world, two dozen years shall be added to the life of each of you. We'll meet again in twenty-four years' time.' So I have made haste back; where is my body?—But dear me," continued the ghost, "how dreadfully thin you've grown during the short time since we parted!" "Why you've been dead more than half a year," replied the husband; "how can you talk about a short time? Besides, your body has been buried a long while, and there's no knowing how corrupt it may have grown by now; how can you possibly come to life again? Surely, the whole thing must be a dream." "It is no dream,"

Ch'i fêng tui shou; at chess *fêng*, meeting, *tui shou*, one's match.

Ch'ing nien; the verdant years of life.

K'ang li; a complimentary term for a married couple. It implies absolute concord, suitability, and mutual affection.

Hsien-ku; fairy-bones. Almost a sprite already. The idea does not exist in English.

你可以札掙起來趁着夜裡到坎地去刨開坎打開棺材看看倘若尸身沒壞自然還可以活好在坎地不遠他丈夫就勉強着去了賈氏幫着掘開坎打開棺材一看原是空的賈氏也不見了他只得自己回家一進了門就見賈氏迎着笑道死而復生本是一件奇事若傳說出去難免不生是非我如今已經得了隱身法兒除你之外別人都看不見我依我的主意竟不必告訴人豈不省事這兒有南極老人賜的仙丹你服一粒立刻就能強壯他就服了真是立刻就覺得精神充足身體舒適細看賈氏比前尤美飄飄然有些仙氣他自然喜不自勝天明時看坎的人見坎墓被掘尸首被竊就快跑了來給他送信他聽了原不着急只說知道了慢慢查查就是了左右鄰居見他好的太快而且有時聽見他房子裡有女人說笑很像賈氏的聲音所以大家有點兒生疑常有人盤問他他却不肯露後來我同他喝酒他喝醉了纔都說出來很囑咐我別告訴人果然過了二十多年我這朋友自己預備下棺材沒有病就死了是否同賈氏都成了仙我却不敢說是一定

replied Chia Shih; "try and get up and go to the cemetery under cover of the night, dig up my grave, open the coffin, and look. If the corpse has not gone bad, there will be nothing to prevent its reviving." Luckily the cemetery was not far off, and her husband dragged himself forcibly thither. Chia Shih helped him to lay open the grave and break open the coffin; but when he looked, it was empty! And then he lost sight of Chia Shih also; so there was nothing for it but to go home again. No sooner had he entered the door, than he saw Chia Shih coming out to welcome him, and saying, with a smile, "It's a strange thing for the dead to come to life again, isn't it; and if this affair is spread abroad, there is almost certain to be a lot of talk about it. But I have now obtained a means of making myself invisible, so that nobody will be able to see me except yourself; and my idea is that it is not necessary that anyone should be told anything at all about it. Don't you think it would save a deal of trouble? See, here are some pills of immortality that the Old Man of the South Pole gave me; eat one, and you will immediately find yourself in vigorous health again." So he took one, and in a moment he really did feel his spirits in full force and his body whole and hale. And when he looked closely at his wife, he found her even more beautiful than before, with an airy floating grace about her, suggestive of a fairy, or immortal; and his delight, of course, was irrepressible. As soon as it was light in the morning, the sexton found that the grave had been opened and the corpse stolen; so he came running in all haste to inform the husband of it. But he heard it without being in the least disturbed, and only said, "All right, I hear; you can enquire into it at your leisure." Then his neighbours noticed his over-rapid recovery, and every now and then heard the sound of a woman's voice talking and laughing in his house, which was very much like that of Chia Shih; all of which naturally gave rise to considerable perplexity. They often tried to sound him on the subject, but never got anything out of him. But some time afterwards, when he and I were drinking together, and he was a little on, he told me all about it; strictly forbidding me to repeat it to any one else. And in point of fact, when more than twenty years were passed, my friend himself prepared his own coffin and died without falling ill. But whether he and his wife achieved immortality together is more than I should like to vouch for.

Hao tsai, etc. The good or lucky part of it was in [the cemetery not being far off].

Chih-tao lo; this does not mean "I know it" in the foreign use of the phrase, for that implies a *previous* knowledge of the fact. It is here simply an acknowledgment for information. It is often found as a rescript in the *Peking Gazette*.

P'an wen; to ask in a roundabout way; to cross-examine.

第四十六篇

我昨兒同着朋友聽戲去來着因爲天氣很熱實在坐不住聽了兩齣就回來了

聽了兩齣甚麼 一齣打金枝一齣擗坎 聽着懂麼 一句也聽不出來看着也

沒趣兒所以不大愛聽今兒沒甚麼事請您把這兩齣戲的故事兒說一說 先說

打金枝是唐朝的故事兒唐代宗時朝中有位功臣姓郭名叫子儀爵封汾陽王他

跟前七個兒子八個女孩兒七子之中有一個名叫郭曖爲代宗駙馬有一天是汾

陽王的壽誕他的六個兒子六房媳婦都是雙雙行禮惟獨郭曖是一個人兒行禮

怎麼呢 因爲他的妻子是皇帝之女論家禮雖是子儀的兒婦論國禮却與子

儀是君臣所以公主不肯行家禮郭曖嘆着他不能給父親拜壽就說了他幾句

DIALOGUE XLVI.

Yesterday I went to the play with a friend of mine ; but the weather was so hot that I really was not able to sit it out. I came away after hearing two pieces.

What were the two pieces you heard ?

One was called the Beating of the Golden Branch, and the other the Fanning of the Grave.

Did you understand them ?

Not a word ; nor did the acting interest me. So I did not care much about listening. There's nothing to do to-day, and I therefore beg you to tell me what the plays were all about.

The first one—the Beating of the Golden Branch—embodies the story of something that occurred in the T'ang dynasty. In the time of the Emperor Tai Tsung there was at Court a Minister of great merit named Kuoh Tsz-i, who had been raised to the rank of Prince of Fên-yang. This man had seven sons and eight daughters ; among the former of whom was one named Kuoh Ai, who was the Emperor's son-in-law. One day, it being the birthday of the Prince of Fên-yang, six of his sons, accompanied by their respective wives, went to offer him their congratulations ; but Kuoh Ai appeared himself alone.

How was that ?

Because his wife was daughter to the Emperor. Although, according to domestic etiquette, she was the daughter-in-law of Tsz-i, still, according to the etiquette of the state, she was, *quoad* Tsz-i, as a sovereign to his minister ; wherefore the Princess refused to conform to the usage or etiquette of the family. Kuoh Ai was much annoyed with her for not going to congratulate his father on his birthday, and spoke to her about it ; but

Fu-ma ; the title given to sons-in-laws of the Emperor in former dynasties.

Shuang-shuang hsing li ; they went in couples, husband and wife together, to perform the ceremony of felicitation.

Tsz-i ti erh fu ; Tsz-i's son's wife.

公主偏不肯服郭曖生了氣就把公主打了兩下兒公主就立刻上朝奏懇駙馬說駙馬輕慢朝廷欺負公主而且說了好些無君的話他說你倚仗着你父親是皇上你就自尊自大你那兒知道呢當初反亂的時候兒我父親南征北戰平了逆賊纔得天下太平我父親是不愛作皇上就是了如若愛作那兒有你父親作皇上的分兒呢代宗聽了這話並不有氣反倒和公主說駙馬的言辭雖然失禮却是實話當初若無郭子儀你父王也未必能有今日你望駙馬少年夫妻言差語錯都保不定你也不用生氣我叫駙馬給你賠個不是就是了這時候子儀已經把郭曖綁到朝門自己上朝面君請將郭曖正法代宗勸了子儀幾句下了一道旨意赦了郭曖的罪公主駙馬仍爲夫婦如初書上的節目大槩是這樣戲上的節目與我說的却不很相同 雖不很同然而這麼一說我往回裏一想那作戲的光景望您說的大概相對但是何必叫作打金枝呢 皇帝的子女都稱爲金枝玉葉這是打了公主所以叫作打金枝

the Princess was not to be coerced. Then Kuoh Ai got very angry, and gave her a couple of blows; whereupon the Princess repaired immediately to Court and laid an accusation against her husband. She said that he treated the Emperor with contempt and had insulted herself; also that he had uttered several treasonable speeches. "He said that I plumed myself on my father being Emperor, and was therefore very high and mighty; you don't know, he added"—[continued the Princess]—that formerly, at the time of the insurrection, my father fought the battles of the state and reduced the insurgents everywhere to submission, restoring the Empire to a state of peace! But he had no wish to become Emperor, and there the matter ended; if he *had* wished it, do you think your father would have had a chance?" Tai Tsung listened to all this without any anger; on the contrary, he said to the Princess, "What my son-in-law says is perfectly true, although not very polite. If it had not been for Kuoh Tsz-i at that time, the Prince your father would probably not have been where he is to-day. You and your husband are a very young couple, and it can hardly be expected that you should get along without bickering. But you need not get angry; I will make him apologise to you." By that time Tsz-i had already brought Kuoh Ai, bound and pinioned, to the door of the Palace; and going into the presence of the Emperor, he requested that his son might be visited with capital punishment for his crime. Tai Tsung spoke a few pacifying words to Tsz-i, issued an Edict granting an amnesty to the delinquent, and the Princess and her husband lived together as before. This is pretty nearly what books say about the matter; but it is not quite the same as what is represented in the play.

Although there may be some slight differences between the two, still, in throwing back my recollection, I find that the plot of the play tallies very well with your version of it. But why is the piece called the Beating of the Golden Branch?

Because the children of an Emperor are called Golden Branches and Jade Leaves; and as it was a Princess who was beaten, the piece is entitled as above.

Wu chün tî hua; words involving a strong contempt for the sovereign; high treason.

Nan chêng pei chan; chastising in the south, fighting in the north.

Nan^h yu nî fu-ch'ing tso huang-shang tî fên^h; what room would there have been, etc.; what place left?

Shih li; to fail in decorum.

Chieh mu; a section of a book or history, treating of some particular event.

第四十七篇

我見書上有時說某人與某人有斷袖之好我不懂是甚麼意思 這是漢哀帝寵愛董賢的故事兒 求您說給我聽聽 那董賢是哀帝的幸臣年輕貌美哀帝很愛他有一天他同哀帝同榻哀帝先醒了要起來因自己的衣袖被董賢之肩壓住了哀帝不忍驚動他就用佩刀把袖子割斷了愛惜他到這個分兒上所以後世之人若有杵臼之交者就可以引這個典稱為斷袖之交 哦原來是這麼個故事兒我纔明白了看來哀帝在董賢身上這等用情那平日寵幸的光景書上記載諒不止這一樣兒 那是自然他既然是天子的幸臣則高官厚祿是不須說的了就是宮中所有的奇珍異寶只要他愛就立刻賞給他有一次哀帝問他說我待你的心可以算至矣盡矣凡我所有的沒有沒賞過你的若是有我想不到的你只管說我都依着你那董賢仗着寵愛就回答說臣托皇上的福同享四海之富真是一毫不缺臣惟未受皇后寵幸尚爲缺陷哀帝聽了即將此言告知皇后皇后嘆怪帝亦不敢勉強但此等記載原非信史未必皆真我輩看書總要詳情度理不必因有記載就信以爲真 不錯

DIALOGUE XLVII.

I sometimes meet, in reading, with the expression "sleeve-cutting" intimacy; but I don't understand what it means.

It refers to the extreme affection felt by Ai Ti, of the Han dynasty, for Tung Hsien.

Please tell me all about it.

Tung Hsien was the favourite minion of Ai Ti; he was youthful and very handsome, and the Emperor was very fond of him. One day, as he was lolling with the Emperor on a couch, the Emperor awoke first and wanted to rise; but it so happened that the sleeve of his robe had got underneath Tung Hsien's shoulder, and, unwilling to disturb him, he cut it off with the knife he carried in his girdle. To such a degree was he attached to him! So that ever since people have referred to this story in cases of exceptionally strong friendships, which they speak of, in consequence, as cases of "sleeve-cutting" intimacy.

Oh! So that's the origin of it, is it? I understand now. But in view of the strong affection of Ai Ti for Tung Hsien, and the constant tenderness that he displayed for him, I judge that this was not the only proof we find of it in books?

Why, certainly not. Being the favourite of the Emperor, it stands to reason that he had high rank and fat emoluments, and whatever rare and costly jewels there were in the Palace that he took a fancy to, were all bestowed upon him at once. On one occasion Ai Ti said to him, "I think I may say that I have done for you everything in the world that you can desire; there is nothing among all that I possess that I have not given you. But if there is anything that I have not thought of, you have only got to tell me, and I will accede to what you ask." Then Tung Hsien, relying on the Emperor's infatuated love, replied, "Thanks to your Majesty's goodness, I enjoy the wealth of the Four Seas equally with yourself; there is, indeed, not the smallest trifle wanting. But I have never yet received any favours from the Empress; and on this account I feel a little mortified." So Ai Ti, hearing this, went and imparted it to the Empress; but the Empress was most indignant, and the Emperor did not dare to use compulsion.—These stories, however, are not to be received as actual history; their authenticity is by no means beyond question. When we students read, it is necessary that we should carefully examine and form an estimate of both the events narrated and the principles enforced; we should not accept a story as true simply because we find it in a book.

Quite true.

Ch'ung hsün: doting or infatuated love. In the phrase *ch'ên wei shou Huang-hou ch'ung-hsün*, however, it must be rendered "favour," as in the translation.

Ch'ü-chün chih chiao: a pestle-and-mortar friendship. See Mayers's Manual, pages 36 and 264, paragraphs 116 and 878 respectively.

Woo pei: men of our stamp, or class; here students.

第四十八篇

堯舜之時以位讓賢謂之官天下禹湯以後以位傳子謂之家天下然不論讓賢傳子均與婦女無分假如君崩無子則弟姪入嗣君雖有女不能繼位此自古之通例又若嗣君年幼不能理政則請太后垂簾或簡派王公大臣贊理俟君年長再行親政總之無論何故均不能以女承統 自古至今總沒女主麼 有是有但不是照理應爲者 甚麼朝有女主咧

DIALOGUE XLVIII.

The system of abdicating the Throne in favour of virtuous men, which was in vogue in the times of Yao and Shun, may be said to have constituted a democratic rule; the system of succession from father to son, which has existed since Yü and T'ang, is called hereditary rule. But in both cases alike, the Salic law has always been rigorously enforced. For instance; supposing the sovereign dies without male issue, his younger brother or nephew would succeed him just as if he were his son. Although the sovereign might have a daughter, she could never ascend the throne. This has been a universal law from the earliest times down to the present day. At the same time, if the sovereign at the time of his accession is of tender years, and unable to attend to the business of government, the Empress-Dowager is requested to act as regent; or else, certain Princes, Dukes, and high officers of state are Imperially appointed to undertake the management of affairs, until the sovereign is grown up,—when he takes the reins of government into his own hands. But under no circumstances is a female ever permitted to succeed to the throne herself.

Then have there never been any female sovereigns at all in China?

Well, yes, there have been; but in defiance of what is right and proper.

Under what dynasty?

Péng; a word used for death, in the case of a sovereign exclusively. It symbolises the rush of a mountain to its fall.

Ju sz, or *ts'z*; to enter upon the succession, as an adopted son.

Chi wei; to succeed to the throne; to continue the line of sovereigns.

Ch'ui lien; literally, to let fall the [bamboo] screen. This euphemism refers to the practice adopted by female regents in China, who give audiences while sitting behind a screen or blind made of bamboo, so arranged that they are invisible while they are able to see all that passes on the other side.

Sz chün nien chang; the first character means to wait, and is here translated "until." Having waited till the Emperor was grown up, etc.

Ch'êng t'ung; *ch'êng*, to undertake, or assume the responsibility of, *t'ung*, the entire control. To mount the throne.

At the commencement of the Han dynasty, the Emperor Kao Tsu abdicated in favour of Huei Ti; and on the death of the latter, his mother, the consort of Kao Tsu, whose family name was Lü, assumed the Imperial power for eight years. At the expiration of this term, a number of high officers placed Wên Ti upon the throne; but the Empress Lü, although she had usurped the power for eight years, had not dared to alter the style or title of the dynasty. After this, in time of the T'angs, the Emperor Chung Tsung was deposed by his mother, the Empress Wu, who created him Prince of Lu-ling and sent him to live at Fang-chou; whereupon she placed his younger brother Jui Tsung upon the throne. Then she deposed him in his turn, assumed the title of Tsê T'ien, or Conformer to Heaven, recognised Jui Tsung as Heir Apparent, changed the style of the dynasty to Chou, and caused the first year of her reign to be recorded as Kuang Tsê. Indeed she altered the style of her reign seventeen times during her usurpation of the throne, which lasted twenty-one years. Some time after this, Chang Chien-chih and some others invited Chung Tsung to reascend the throne; whereupon the Empress Wu made over the government to him again. Now considering the way in which she had deposed her son, placed herself in his position, and altered the style of the dynasty, there was really no difference between her and a rebellious traitor. Besides this, she was notorious for her licentiousness, the foulness of her reputation being diffused everywhere; yet she was actually able to take forcible possession of the Imperial throne and hold it for over twenty years, so that her abilities must have far exceeded those of ordinary mortals.

According to my idea, it was not altogether a question of ability; it was, also, that she and the sovereign she deposed were mother and son, and therefore the ministers of that time must have had some difficulty in taking any part in the matter. It was for this reason that there occurred a delay of over twenty years; had it been otherwise, they would have overthrown her long before.

There's something in that too.

Ch'êng chih; a phrase very difficult to analyse, the meaning of which is the same as that of the preceding. It occurs in Williams's Dictionary, but is not explained; indeed the first character appears to be used in a different sense. See page 59, the lucid rendering given under the character 制.

第四十九篇

八旗的規制大槩是怎麼樣 國朝龍興以來把所有的兵丁人口分隸八個旗就是廂黃正黃正白廂白正藍廂藍正紅廂紅每旗又分滿蒙漢三個固山固山本是滿洲話每固山有一位都統兩位副都統管理每固山又分爲五個扎蘭扎蘭也是滿洲話每扎蘭有一位叅領一位副叅領每扎蘭又分爲八十四個牛录每牛录有一位佐領佐領管理本牛录的兵丁人口就像民人的地方官一樣當初太祖創業之時但有本滿洲的兵後來蒙古人歸順了兵丁人口逾發多了纔把兵丁戶口每三百人編一牛录設立佐領管理後來漢官之內有帶着漢兵投誠的也照着滿蒙的章程編成牛录所以各佐領下不論男女都謂之旗人旗人內當兵的以馬甲爲正兵各佐領下馬甲的額數不同馬甲以上有領催再上有校尉再上有副佐領馬甲以下有爾布再下有養育兵又由八旗分成各營一時實說不完

DIALOGUE XLIX.

Can you give me some idea of the customs and regulations affecting the Eight Banners?

Since the rise of the present dynasty, all the soldiers and their belongings have been divided under the colours of Eight Banners; namely, Bordered Yellow, Plain Yellow, Plain White, Bordered White, Plain Blue, Bordered Blue, Plain Red, and Bordered Red; each Banner Corps being also divided into Manchus, Mongols, and Chinese, who are under the jurisdiction of their respective *ku-shan*, (pr. *ku-sê*) or bureaux. *Ku-sê* is a Manchu word. Each *ku-sê* is under the control of one lieutenant-general and two deputy lieutenant-generals; and is further divided into five *cha-lan*,—which is also a Manchu word. Each *cha-lan* has one colonel and one lieutenant-colonel. Each *cha-lan* again, is divided into eighty-four *niu-lu*, every one of which has a captain in command of the soldiers who compose it. This captain is very much the same as any local civil officer among the Chinese. Originally, when the founder of the present dynasty laid the foundations of his government, the soldiers of these eight corps were confined to Manchus; but afterwards, when the Mongols tendered their submission, and the number of soldiers increased considerably, every three hundred persons were formed into a *niu-lu*, with a captain placed in command over it. Subsequent to this, some of the Chinese officers came with the soldiers who were under them and tendered their allegiance, and, agreeably to the regulations in force among the Manchus and the Mongols, were formed into *niu-lu*; so that the persons thus brought under the jurisdiction of each captain, were they men or women, were all alike called Bannermen. Among the fighting members of the Bannermen, the armed cavalry are esteemed the principal soldiers; the number of whom under each captain varies in different cases. Immediately above the privates of the cavalry corps is a corporal; above him is a sergeant; and above him again is a lieutenant. Under the cavalry soldier come the *erh-pu*, or men who serve as substitutes as occasion may require; and under these are the *yang-ü ping*—youths undergoing their apprenticeship to the art of war. Then again

Lung hsing; the rising of the Dragon, or Imperial power.

Tso-ling; translated by Mr. Mayers in his 'Chinese Government' "captain" on page 53, and "major" on page 58.

T'ai Tzu; the grandfather of Shun Chih. The period referred to was some time before the conquest of China by the Gioro Clan.

這是八旗官兵大槩的制度大清一統之後民人入旗很難必須有大軍功才能
 爵纔賞入旗檔 京城內外並各省駐防的八旗兵共有多少 約計三十多萬
 民人當兵的章程是怎麼樣 京營的漢兵是九門提督統領外省漢兵歸本省提
 督統理沒提督的省分歸巡撫節制每省分開幾鎮每鎮有總兵一員或稱總鎮總
 鎮以下謂之協每協有副將一員以下分營每營或是叅將或游擊或都司管理再
 下分汛或守備或千總管理再下分哨每哨有把總外委等官兵內有隊長馬兵步
 兵守兵等名目 京外漢兵共有多少 水陸一齊算約計七十多萬 管兵的都
 算武官麼 外省自提督以下都算武官若是八旗都統九門提督等都兼文職差
 使所以不必一定算武官 是我畧明白點兒了底下有空兒再細細兒的請教
 豈敢好說

soldiers from the Eight Banners are divided into garrisons; but this cannot be fully gone into at present. What I have already said embodies an idea of the regulations affecting the officers and privates of the Eight Banner Corps. Just after the establishment of the Ch'ing Dynasty, it was very difficult for Chinese subjects to get into any of these corps; it was necessary for them to be redoubtable in the art of war; and it was only when a man had been ennobled with the rank of Duke that he was so far promoted as to be allowed to join a Banner.

How many Manchu guards connected with the Banner Corps are there in all, inside and outside Peking, and in the provinces?

They may be estimated at over three hundred thousand men.

And of what nature are the laws affecting the native soldiery?

The garrisons in the capital are all under the control of the General of the Nine Gates; the provincial soldiery are subject to the generals of their respective provinces. Where there is no general, the soldiers are under the jurisdiction of the civil Governor. Every province is divided into so many *chên*, or departments, each of which is subject to a *tsung-ping* or *tsung-chên*, i.e., brigadier-general; the division next in order being called a *hsieh*, or territorial regiment, over each of which is placed a *fu-chiang*, or colonel. Then come the garrisons or battalions, each of which has either a *ts'an-chiang*, a *yü-chi*, or a *tu-sz*—equivalent to lieutenant-colonel, major, and senior captain—in command. Next in order are guard-stations, which are under the command of *shou-pei*, captains, or *ch'ien-tsung*, lieutenants; and then come sentry-stations, which are looked after by ensigns, sergeants, and such-like. Among the army, too, there are petty officers called *tui-chang*, besides cavalry, infantry, and sentinels.

And how many native troops have you in all outside the capital?

Counting marines and land-forces together, I should say there were about seven hundred thousand or more.

Are all the officials in charge of soldiery reckoned military officers?

All provincial officers, from the General downwards, are military; the high metropolitan officers, however, of the Eight Banners, lieutenant-generals, the general in charge of the Nine Gates, and so on, hold civil rank in addition; so that they are not simply military officers.

Quite so; I begin to understand a little about it now. At some future date when we have leisure I will ask you for more detailed information.

You do me too much honour.

Chu-fang; a term applied to the soldiers of the dominant race posted as guards in a conquered country. British soldiers in India might be called *chu-fang*.

Chiu-mên ti t'ü-tu; the first two characters are a euphemism for Peking, that city having nine gates.

第五十篇

我曾聽見人說大英國是個強大的國就彷彿我們中國列國的時候的五霸裡頭
秦晉兩國似的怎麼我看地圖上却是個小小的海島呢我要請問這是甚麼緣故
老弟若要講明了英國力強勢大的緣故這話很長我告訴你說英國的百姓們
都很勤慎而且講究天文地理化學各事的底裡并且我們有用不盡的煤鐵各礦
我們開出這麼許多的礦來使用所以國家就自然而然的富強了還有一層是我
們本國的地方兒雖小然而我們的屬國散列在各處的不一而足 這是真的麼
我從沒有聽見人說過到底這些個地方兒都在那兒呢 內中頂大的是印度國
奧大利國合衆國北邊的加拿太國還有小點兒的是香港喜望峰等處却很有利
益 你所說的這些個地方兒的君主都給大英太后帝獻貢麼 大英太后帝就
是這些個地方兒的君主一國之中至尊無二在我們太西國決不曉得這個進貢
的規矩咧 怎麼說呢難道奧大利印度國就沒有本地的國王麼 那是自然的
既這麼着有什麼法子治理這些個很大的屬國呢 都是有御簡節度或是總
督前去替太后帝辦理這個地方兒比方說印度國的節度都是平常被樞密院的
首相派出來的

DIALOGUE L.

Chinese.—I have always heard Great Britain spoken of as a very considerable Power, occupying a position analogous to that of Ch'in and Chin in China under the Five Princes at the time of the Contending States; but on looking at the map I find it marked as a most insignificant little island. Pray how do you explain this fact?

Foreigner.—To enter into all the reasons which have combined to make England as influential as she is would take a very long time. Much is due to the active and industrious character of the inhabitants; much also to their researches in science. Then we have almost inexhaustible stores of iron and coal, the working of which has enriched and strengthened us very considerably. But although the island called Great Britain is so small, it must be remembered that she has very large possessions in other parts of the world.

C.—Indeed? I was not aware of that. What are they?

F.—The principal are India, Australia, and Canada, which lies North of the United States; besides some of smaller dimensions though of much value, such as Hongkong, the Cape of Good Hope, and others.

C.—And do the sovereigns of India, Australia, Canada, and the other places you mention, send tribute to the Queen of England?

F.—The Queen of England is herself the sovereign of all these dominions. No country can have more than one monarch. Tribute is an institution quite unknown in Europe.

C.—Do you mean to tell me that there is no native King of Australia or of India?

F.—Certainly I do.

C.—Then how are all these great dependencies administered?

F.—They are administered by Viceroys or Governors on behalf of the Queen. The Viceroy of India, for example, is usually a nobleman of high

Ko-shih-ti ti li; observe the idea of "research" (see English text) suggested by the last two words.

大爵位的人他管轄地方兒上頭的事亦有樞密院的丞相大臣幫助辦理這個大臣就是總理印度衙門的尙書加拿太亦有節度駐札而加拿太同別的屬國都是歸藩政衙門管轄就如同北京的理藩院似的 你說的這些個地方兒都不能自己作主嗎或是都倚靠太后帝無限之權呢 太后帝無論甚麼地方上國屬國竟不用無限之權我們辦理國家的政法君的權衡當有限制那個實在的權柄是歸於議政國會上下兩院的執掌加拿太奧大利都有自己的國會印度國香港是有定例局是節度或總督監臨 那麼着中國亦有他的屬國 不錯我聽見人說過都是些個甚麼地方兒呢 有高麗安南暹羅等國 中國國家要好好兒的辦理這些個地方兒未免狼費心力自然的皇帝該欽差節度或總督前去管理這些個屬國必要簡選最信任的賢能大員了 那兒的話呢你所說的節度是個甚麼意思呢 高麗安南各國既歸中國作主自然的該派大員前往該處代行君權如同治理滿蒙西藏各處的地方兒一樣 你若是不知道高麗安南等國幾百年來各有本國的國君可真就有點兒懵懂了 嚶你稱呼他爲國君然而他們既是歸服中國皇帝的屬下我料估着中國皇帝可以任憑己意獨操廢立之權亦必可以施行一切的律法飭令遵照辦理的了這麼看起來無論何國的國君皆是大清國的屬下就如同皇帝欽派的節度一樣了

rank, appointed by the Prime Minister of England; and he rules India with the assistance of a member of the Cabinet who is at the head of the India Office. Canada is also governed by a Viceroy; and, together with all the rest of our foreign possessions, is under the direction of the Colonial Office, a bureau which answers in some degree to the Li Fan Yuen at Peking.

C.—Have none of these dependencies any power themselves, or are they under the absolute despotism of the Queen of England?

F.—The Queen of England does not exercise absolute despotism in any part of her dominions. Our form of government is what is called Limited Monarchy, and the real power is vested in the Upper and Lower Houses of Parliament. Canada and Australia have both a Parliament of their own; India, Hongkong, and others have a Legislative Assembly, presided over by the Governor or Viceroy.

C.—Well, China has her dependencies as well.

F.—So I have heard. What are they?

C.—Corea, Annam, Siam, and others.

F.—It must give a great deal of work to the Central Government to administer these places properly. Of course the Emperor only appoints, as Viceroys, officials in whose abilities he has the fullest confidence.

C.—What do you mean by Viceroys?

F.—Why, I suppose that as Corea and Annam belong to China the Emperor rules them by deputy, just as he does Manchuria, Mongolia, Thibet, and other portions of his dominions.

C.—You must be strangely ignorant, Sir, if you do not know that there have been native Kings of Corea and Annam for centuries.

F.—Ah! you call them Kings. But if they are subject to the Emperor of China I presume he can appoint and depose them at his will, and impose upon them whatever laws he chooses; so that, whatever their nationality, being still part of the Ta Ch'ing Empire, they are, in reality, his Viceroys.

Yin-tu kuoh-ti chieh-tu, etc. Observe how a complicated sentence in English has to be broken up into a number of independent sentences in translation. The knack of doing this is one of the most important requisites for turning English into Chinese.

Chu-cha; to fill an office at a distance from home.

那你就十分的錯了那裡有因為這些個微細之事敢驚動皇帝勞費心力的呢不過是這些個屬國按照定例訂妥了的時候給中國進貢稱臣以聯上下之情這就是了倘若中國有用兵之事自然該向各屬國徵調軍馬以爲輔助了沒有的話我從來沒聽見有這個樣兒的事情既然這些個國君太平的時候能以自主政務及至中國有事又不向他們徵兵我真不明白這個屬字的意思假如這些個屬國被別國攻打中國發兵去救護屬國必定感激然而強大之國雖助小國打仗至于小國的自主之權理應照舊不能因爲助過兵力即須歸他管轄這是一件萬國公法裏頭的根本之論可是我恐怕中國自古流傳下來的規制法度未必與西國通行的萬國公法相同咧你怎麼要叫我們廢了舊日的制度依從你們西國的公法呢不過我因爲現在貴國除了那閉關自守的見解能同各國換約往來假如甲乙二人兩造商辦事件必須有一個和中的法則或斷法或例律或制度總得兩相情願以備日後照此定法行事免得無所查倘不如此恐怕彼此相左意見不合設或中國能够另外造一部公法出來較比西國現在通行的還盡美盡善西國當必擇善而從但是我所論的不管是甚麼公法總要天下萬國都能照行這個公法所斷之事方可作爲準則咧你這個意思很好但是我們有甚麼法子可以另造出一部公法來以便于一切事務呢你試試看但是你沒造成這部公法之前依我看中國辦理交涉事務暫且照着這泰西現行的公法亦好

C.—You are quite mistaken. The Emperor cannot be expected to trouble himself with such details. It is sufficient that these nations send tribute to him at certain stated periods, and acknowledge his supremacy.

F.—But of course, if China ever goes to war, all these dependent states will be expected to send contingents of soldiery to assist her?

C.—No; I never heard that such a thing was likely.

F.—Then if all these states enjoy absolute autonomy in times of peace, and are not expected to assist China in times of war, I do not quite see in what their dependency consists. They may be glad of Chinese protection if attacked, because China happens to be larger and more powerful than they are; but surely a weak state can accept help from a stronger one without bartering away its independence. That is one of the first principles of International Law; I am afraid, however, that the political traditions of China are not in accordance with those principles of public jurisprudence which are accepted by all Western nations.

C.—And pray why should you expect us to sacrifice our traditions to your codes of jurisprudence?

F.—Simply because China has now emerged from her seclusion and entered into relations with foreign Governments. When two parties treat together, there must be some law, or tribunal, or standard, acknowledged by both as valid, and to which both can appeal; if not, difficulties and misunderstandings cannot fail to occur between them. If China can give us a better code of International Law than we possess at present, we shall accept it gratefully; but all I contend for is that, whatever may be adopted, it must be common to all nations, and its decisions recognised as final in all cases of dispute.

C.—That is good sense. But how can one be compiled that shall be favourable to so many interests?

F.—Suppose you give the thing a trial. And till you succeed, I would suggest that China regulates her policy by the authorities accepted in the West.

Observe, in the two longest paragraphs on this page, put into the mouth of the Foreigner, the roundabout diction of the Chinese version as compared with that of the English one. It seems necessary to put the idea sought to be conveyed in more forms than one, and to amplify it in a style that would be justly condemned, in an English composition, as unwieldy and verbose.

Chia I; answering to John Doe and Richard Roe. Two hypothetical persons.

CORRIGENDA.

- Page 3..... for "kin" read *chin*.
,, 4..... for "k'i" read *ch'i*.
,, 12..... for "kia" read *chia*.
,, 14..... for "chien" (欠) read *ch'ien*.
,, 16..... for "chien" (錢) read *ch'ien*.
,, 19..... for "tsai" (裁) read *ts'ai*.
,, 20..... for 簿 read 簿.
,, 24..... for 燈 read 燈.
,, 32..... for 註 "chu," explaining.. read 助 *tsu*, helping.
,, 80..... for 件 read 件.
,, 81..... for 落 read 羅.

CORRIGENDA.



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